THE JAPAN MAGAZINE

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Contents for November, 1916

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PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

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THEATRE WHERE SANKATSU DANCES

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THE JAPAN MAGAZINE

VOLUME SEVEN NOVEMBER, 1916 NUMBER SEVEN

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

VI

HEIZO AND OSAN

WHEN Hanshichi saw the huge bear seize Osan from the mountain path and carry her off into the forest, he threw his hat in the air in a fit of terror and was about to plunge into the thicket to rescue her from the beast, when his father, Hanroku, restrained him, saying:

"Where do you think you are going, rushing off in such an impetuous manner?"

"Do you suppose I can stand by and see a bear carry away Osan before my very eyes and then return home with any feeling of selfrespect and honour?" cried the lad. "I will pursue the beast and be revenged," he concluded.

Hanshichi attempted to go into the thicket again, but his father held him fast by the sleeve, saying:

"As might have been expected, my son shows great bravery. But you are as yet only a child. It becomes the son of a warrior to be of such a spirit. But you, my son, should cultivate self-knowledge, especially of your own powers. To act on the impulse of mere blind courage is only to be laughed at. You are indeed brave, but what can a lad of eleven do? How could you hope to face that wild beast with your small arms? It would be very dangerous, to say the least. I deplore the loss of Osan; but the loss of my son as well, would be more than I could endure. You should be resigned to fate. We had now better return and send out hunters to search for the bear and take revenge. If you do not take my advice you will be but a disobedient son. Now let us get back home as quickly as we can."

Hanshichi heard this advice with deep sighs, gazing wistfully up the mountain with tearful eyes; and then he reluctantly went home with his father. That same evening they engaged hunters who went out and searched everywhere for the bear. The hunters discussed among themselves the improbability of finding a bear on that mountain, as no such beast had ever been seen there. And they continued their search for seven days, but all in vain.

Hanshichi lamented the loss of his Osan, and daily mourned for her, regretting that he could not at least kill the bear. He carefully noted the day and date of her decease and had a memorial tablet made for her, which he placed beside that of his mother on the family altar; and before it he offered incense and flowers morning and evening.

One day his father took occasion to find fault with the conduct of Hanshichi and to remark:

"You had better cease so much devotion to the spirit of Osan and such overmuch prayer-saying. It is not quite becoming in a lad like you. You can never bring back the dead to life."

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From that time Hanshichi outwardly observed his father's injunction, but whenever he got opportunity he stealthily offered the wonted prayers and offerings before the altar; and his days were unhappy indeed.

As to Osan, the bear carried her for about ten *cho* up the mountain; and she was in such a state of terror that for a time she knew not whether she were dead or alive. She resigned herself to fate, however, and did not utter even a cry or a scream, praying only to Buddha and the gods of deliverance. The bear continued to trudge on with her, further and further into the mountain, and then he suddenly put her down. The beast did not proceed to eat her at once. The bear stood looking about him, before and behind, just like a human being.

What was her surprise and relief when at that moment the bear opened his mouth and began to speak, saying:

"Little maiden, you must have felt terribly frightened!" And as he spoke, the bear tore open his skin at the breast and pealing it back over him, revealed the body of a big man of about forty years of age.

"Oh!," exclaimed poor Osan. "It is not a bear, as I supposed, but a highway man, which is far baser than a beast. Perhaps you have carried me away up here in order to turn me over to some disreputable house for money. But remember that I will never submit to that kind of life, even if I have to give my life itself."

The man listened, admiring her brave spirit and her determination to defend her honour even unto death.

"There are many fair maidens in the world," observed the man; "but there are few like you. I am neither a highway man nor a swindler, nor even a kidnapper. I have done this at the earnest request of a certain man."

"That is very strange, indeed," replied Osan doubtfully. "If it is not your purpose to rob me of my clothes or to sell me to a disreputable house, why did you carry me off into this mountain? At whose request, pray tell me, have you done this thing? I want the name of the man."

The fellow nodded and took out from his sword sheath an ornamental hair-stick, which he held up, saying: "Do you recognize this?"

Osan took it and examined it closely. It was of bronze, with inlaid silver oak leaves. Osan at once knew that it belonged to her foster-father, Hanroku.

Then the man confessed and said that Hanroku had bargained with him to do away with Osan, even to depriving her of life, and consequently the scheme was used. He then proceeded to relate to her how he met Hanroku at Nara, how he was entertained by him at restaurant, drinking wine together, and the cirumstances that led up to his being asked to make away with Osan.

"My name is Kasamatsu Heizo," the fellow went on. "Though I am a man of humble circumstances, I am not one who would take life for the sake of money. But when Hanroku asked me to do him this favour and would have killed me had I refused, I consented just to ease his mind. But from that moment my main thought has been how to save you, my little maiden. By your present conduct you convince me that you are of a noble spirit and superior to the most gallant of men. I can see how necessary your death seems to Hanroku, and for that I feel extremely sorry. Now, if you will but trust yourself to me, I will take you safely to the capital and there have you well looked after."

When Osan heard all these things she burst out weeping, and the tears streamed down her cheeks like a cataract. Wiping away the tears with her sleeve, she at last said:

"Oh, how is it that I am so unfortunate! When a little child I was separated from my mother. I saw my father meet a terrible death. My foster-mother, on whom I relied fully and loved sincerely, also died. And when I wished only to be a faithful daughter to my foster-father, he hates me to the extent of having me killed. If I can be of no use to Hanroku by going back to Gojo, why should I return there? If you have any sympathy for me, take me to your own home. I will serve you as my father and

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will never forget your kindness in allowing me to live."

Heizo was deeply moved by the words of the unhappy maiden. He told her that he had neither wife nor children; and that often he thought how lonely he would be in his old days; and that he would be now ever grateful to heaven for bestowing on him the gift of this sweet little girl to comfort his declining days. Heizo then took Osan on his back and proceeded with her down the mountain side. As dusk began to fall, they entered the capital, Kyoto. Heizo had only the six gold *ryo* that Hanroku had given him; and with this money he opened a new business for himself and Osan.

The little girl told Heizo about her dead father, Tanbaichi, and of her mother, as well as about Hanroku and Tagashino. She told him all about her bethrothal to Hanshichi,—everything to the utmost detail she related to Heizo; and said further that it was her greatest desire to find her real mother.

At that time there lived in Kyoto a dancing girl named Kasaya Natsu; and to her Heizo made application to teach and educate Osan, to which the lady consented. In four or five years Osan's skill in music and dancing showed great progress, while her physical beauty soon surpassed even that of her teacher, Natsu. On reaching her sixteenth year Osan gave a special exhibition of her art for the first time publicly at the Gi-on temple, taking the name Kasaya Sankatsu for stage purposes. Her fame spread soon throughout the city, and throngs came to the temple precincts to witness her dancing and hear her music.

When Sankatsu wore her dancing costume she usually put on an ornamental crown called the *tenkwan;* and the rest of the costume consisted of a hunting habit, a skirt and a sword; and she danced to the accompaniment of a couple of drums, one large and one small. As her fame spread her income proportionately increased; and now both she and Heizo were able to live quite comfortably. Heizo gave up his trade and assisted Sankatsu, accompanying her to the place of her performance and carrying her costumes and things for her.

VII

Hanshichi Marries

Time is like an arrow, as the saying goes: it ever speeds forward and there is no returning.

Sonohana, the daughter of Arimatsu Tenzen, was already fifteen years old. As Tenzen had long cherished a secret desire to make Hanshichi, the only son of Hanroku Akane, his adopted son, he occasionally recommended both Hanroku and Hanshichi to his master, the lord of the province. Through his influence Hanroku was raised to the position of Deputy of Gojo village; and Hanshichi was appointed one of the attendants to the son of the *daimyo*, Yoshiwakamaru.

As Hanshichi was not only a clever youth but was conspicuously loyal in service, his master took a fancy to him and raised him to the position of head of the men in waiting and gave him an income larger than that of Hanroku his father. And thus among all the retainers of the lord of the province Hanshichi and one named Atsukura Tomoharu were spoken of as the two perfect jewels of the service.

Hanshichi was now just twenty years of age. One day toward the close of the year Hanroku called his son to him and said:

"Mr. Arimatsu is indeed a benefactor of us both. We owe our present high positions to his commendation. Now Mr. Arimatsu proposes to give you his daughter to wife. It so happens that to-day is a lucky day in our family calendar. Therefore both Mr. Arimatsu and myself intend to send petitions to the lord of the province to permit the carrying out of our proposal: so be pleased with the marriage."

For a few moments Hanshichi seemed lost in thought; he gazed silently at his father, and at last said:

"Of course I do not like to gainsay anything you propose; but, you know, I am betrothed to Osan by the dying command of my dead mother. Though she was carried off by a wild beast, there is yet no proof of her death. How can I marry another without disobeying my mother's last request? At the same

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time I shall be unfaithful to Osan! It is not too late for a man to marry even at thirty. Therefore give me a little more time for consideration."

On hearing these words the face of Hanroku became crimson; but he controlled his feelings and appeared to think better of it, remarking: "It is quite reasonable, what you say. But now eight or nine years have passed since Osan was taken by the bear. You might as well expect a dead branch to produce sweet blossoms as to expect Osan to come back. It is simply stupid not to consider the future of one's family, and all for the sake a mere girl. Think well over it, my son!"

Hanshichi was, however, unmovable; whereupon Hanroku drew his sword, swept it aloft and rushed outside, exclaiming:

"If you lay so much store by your mother's last request and disregard my command, I must here and now end my life. I have arranged with Mr. Arimatsu to make his daughter your wife; and if I break that agreement, I am sure he will visit us with his anger."

Hanshichi could only gaze on this manifestation of feeling with utter astonishment. He seized his father by the skirt and held him; but Hanroku insisted on being allowed freedom. At that moment Hanshichi remembered the old adage: If a father does not listen to a son's expostulation after three times, the son should give in; and so he at last consented to marry the daughter of Arimatsu, as his father desired.

Hanroku was thus greatly delighted, and soon presented his petition to the *daimyo* to have the marriage allowed. The *daimyo* returned favourable replies to both Hanroku and Arimatsu. The marriage was set for a day in January the following year. The betrothal gifts were duly exchanged.

At this time the roof of Hanroku's house was newly thatched; and the walls were at the same time rewhitened with plaster. The floor mats and the sliding screens that divided the rooms and walls were also renewed, all by way of preparation for the wedding.

The day of the marriage at last arrived. When the bride, Sonohana, was about to enter the palanquin to leave her father's house her mother stopped her and said: "A woman has no home in three worlds, as the saying goes. There is no definite home for a woman. Her pleasure and pain depend on another. Therefore be diligent in obedience, and never be jealous. A woman must obey parents in youth, her husband in maturity and her children in old age. Be obedient to your husband above all things. Never parade the authority of your parents nor act in any way arrogantly, so as to be despised by your husband."

Such was the affectionate admonition of her mother. And the ceremony ended smoothly. Sonohana was sweet sixteen, and of figure beautiful and stately. Hanshichi was just twenty-one, handsome, bright and clever. The whole province talked enviously of a couple so marvellously well matched.

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OSAN BECOMES A GEISHA AND TAKES THE NAME OF SANKATSU

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THE HEIAN SHRINE, KYOTO

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FOUNDING A CAPITAL

By T. TAKEKOSHI

IN the course of her long history Japan has had many capitals, more than sixty in all, it is said, due to the fact that in ancient times there was a superstitious dread of any place where death had taken place. And just as the sons of a dead man had to build themselves a new house, so when an old Emperor passed away, his successor had to find for himself a new capital. As time went on, especially as a more permanent civilization began to take root from China, the inconvenience of removing the capital with each accession to the Throue began to the felt; and thus we find that in the eighth century Nara in Yamato remained the capital for eight reigns.

The Emperor Kwammu ascended the Throne in 781 A.D., being grandson of the enlightened and valorous sovereign, the Emperor Tenchi, and the son of the great Emperor Konin. On assuming the sceptre of state the young Emperor found the government under the undue influence of a Buddhist priest, Dogyo, into which condition it had fallen during the rule of his predecessor, the Empress Koken. The Court was under the influence of inferior officials, while the feudal lords were almost independent and oppressed their people. There was an alliance between Court favourites and provincial chieftains to further their own interests, and the national taxes were frequently appropriated by officials who pretended that the people had not paid up. It was a time when each did what was right in his own eyes; and what he did was always for himself rather than for the state, higher officers always placing the blame on lower ones and so evading responsibility. The officers of the Crown could do nothing to remedy matters, for the offenders were secure in remote parts of the country; and with difficulties of communication, it was not easy to get at them. Some of the provincial governors never went to their provinces at all but remained in luxury at the capital living on the big salaries they drew for doing nothing. Taking advantage of the slackness of the government the Ainu

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savages began to press southward again, which brought on a crisis.

Consequently the first acts of the new Emperor Kwammu were to dismiss the useless and insolent officials, including even the chief of the great Fujiwara clan, who had been the most powerful minister in the last reign, and to choose young men from the various provinces to be trained as imperial forces to subdue the refractory feudal lords and chieftains. At the same time the Emperor despatched the famous warrior, General Sakanoue Tamuramaru, northwards to subdue the rebel Ainu in those districts. To get all government away from pernicious influences and centralize it as much as possible the new Emperor began to lay the foundations of a new capital at Kadono in the province of Yamashiro, being so advised by the loyal Kiyomaro. Up to that time various places, such as Otsu in Omi province, Asuka in Yamato, Nara in Yamato as well as Naniwa, had been centers of the Imperial monarchy, all of which, with the exception of Naniwa (Osaka) were defective in water supply, one of the reasons that caused the removal of the capital to Kyoto.

The new capital was very favourably situated from a scenic point of view, with mountains on the north and west and fertile plains stretching away to the south, the site a natural fortress. The Emperor was quite familiar with the site before he selected it, having often visited that place for hunting purposes. The construction of the city was commenced in the 13th year of the Enryaku period and completed in eleven years, about 805 A.D. The supervisor of construction was the famous Kiyomaro, one of the most loyal ministers of the Imperial House, who had accused publically the priest Dogyo, a favourite of the late Empress, and had him banished from Court. The work, however, was under the direct supervision of General Tamuramaru, although planned by Kiyomaro. A famous scholar and architect named Sugano Mamichi, had the construction of the Imperial palace; and the Emperor himself often came to see the progress of the work and to make suggestions. This is why the construction of Kyoto was carried out in such an ideal manner. The site of the new city was an extended paralellogram, with the Imperial Suzakumon facing the Rasho gate in a straight line, the latter being the principal entrance to the city. And this highway divided the city into two: Sakyo, or left city; and Ukyo, or right city. In Kyoto one of the most familiar words for distance is *jo*: as, one

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jo, two *jo* and so on. Four houses make one *gyo*; 4 *gyo* make 1 *cho*; 4 *cho* make 1 *ho*; 4 *ho* make 1 *bo*, and 4 *bo* make 1 *jo*. Both Sakyo and Ukyo are each 9 *jo* in length, making in all 18,432 houses or families. But one house may include several families. The entire city is laid out in squares like a checkerboard, the streets running at right angles from east to west and from north to south, 1216 streets in all, ideally broad.

The central avenue, the Shujaku, is 280 feet wide, and the adjoining streets are about 170 to 120 feet broad, with others from 80 to 40 feet, the latter being known as the *koji* streets. A birdseye view of the plan of the city would be as follows:

Kyoto is sourrounded by moats ten feet broad, and high walls, just like a Chinese city, of which it is a model. Running north and south through the city 8 small canals were dug, for purposes of transportation, and to add beauty to the situation; but at present only one of these canals remains, the Horikawa, which means artificial river. The Rasho gate, being the principal entrance to the capital, was the largest, standing 26 feet from north to south, and 16 feet east to west, and was a storied gate, roofed with tiles. The Imperial palace stood between the first and second *jo* of the city, facing south. The southern front measured 4,600 feet, and 3,840 feet from east to west. The Imperial apartments were in the center, surrounded by the rooms of officials. From it went out spacious streets, 30 in one direction and 38 in the other, with numerous smaller streets and allies between.

The expense of constructing the new capital was borne by the provinces through taxation, the twelve gates of the city being built by the largest landowning lords and chieftains. To the south of the palace was the beautiful Shinsen-en park, indicating the grandeur of the new capital. The park is now gone, the present Nijo palace being on the site. The present Shinsen-yen park south of the Nijo palace is a more modern one, in memory of the old one. The Emperor Kwammu had set up at the palace a statue of a warrior, 8 feet high, clad in armour and bearing a bow and arrow, to be the patron hero of the new metropolis. This statue is now to be seen on Higashiyama, under the name of Shogun-zuka; and tradition has it that this statue makes noises when great changes are expected.

Thus the new city was builded; and thus, for the most part, it has remained for the last 1075 years, until the capital was removed to Tokyo in 1869, the 2nd year of the Meiji era. But the sovereigns of Japan are still crowned at the ancient capital. Of course the old capital has witnessed many vicissitudes and changes during the long course of its history. One hundred and sixty-six years after its foundation it was reduced to ashes, in the reign of the Emperor Murakami; and the seven southern provinces had to bear the expense of its reconstruction, which was

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on a much inferor scale. After this the right section of the city began to lose prosperity and the left section to increase, chiefly on account of the superior water communication on the left side, to say nothing of its fortunate escape from the conflagration. In 1178 an attempt was made to remove the metropolis to Fukuhara near Kobe, but it proved futile; and though the capital returned to its old site, the former glory never returned. During the latter part of the Heian era the Ukyo section of the city so depopulated that it became a wilderness, and it was said that at this time a demon dwelt in the Rasho gate, which was the cause of the misfortunes of the city.

When Ashikaga Takauji set up another Emperor against the southern dynasty he received the Emperor Komyo in the Takakura palace at Tsuchimikado, still extant, but nothing to be compared with the old palace built by the Emperor Kwammu. Ashikaga Yoshimitsu, the famous shogun, built a beautiful palace at Muromachi known as the Hana Gosho, or Flower Palace, with numerous mansions for his many officials all around. This is the present Ichijo Muromachi. Oda Nobunaga and Hideyoshi in turn made great efforts to restore the ancient glory of the old capital; and Hideyoshi especially did much to improve it, removing the Buddhist temples that had monopolized the best sites in the center of the city, to the suburbs, and building a great embankment and moats and bridges, which gave Kyoto the shape it bears to modern eyes. At present the Sakyo is the chief section of the city, extending up to the foot of Mount Higashi, taking in the Kamo river and running into Teramachi, or the place of temples. Even Murasaki-no, or place of purple fields, has been taken into the city, north of Ichijo; so the old Ukyo, or right section, of the city has completely disappeared, being now a planted field. The site of the former Imperial Palace is now called Ouchi; and the modern railway station stands at the 7th *jo*, while the 8th *jo*, called Hachijo, is now in the suburbs. Kyogoku, the eastern extremity of the city in the days of Hideyoshi, is now the center of the city, something like the Asakusa section of Tokyo.

The modern Kyoto is less than half the size of the ancient capital. As it was an artificial city, it has seen more changes than a city like London, which grew up naturally. No one can visit Kyoto, however, without being impressed by the grandeur of the scheme planned by the great Emperor Kwammu; and so long as a vestiage of the ancient capital remains, it will form a monument to the greatness and glory of one of the nation's greatest rulers.

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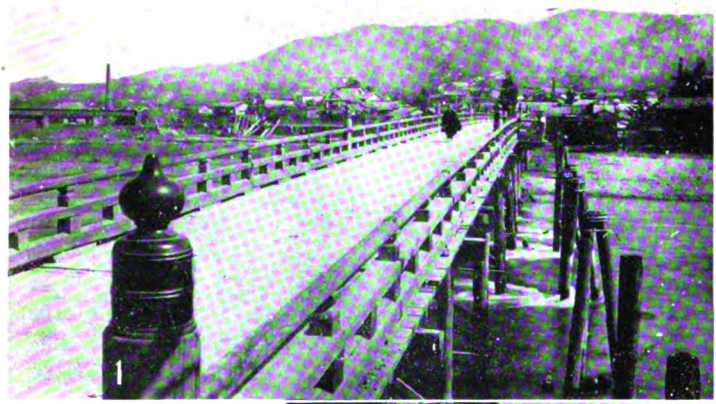

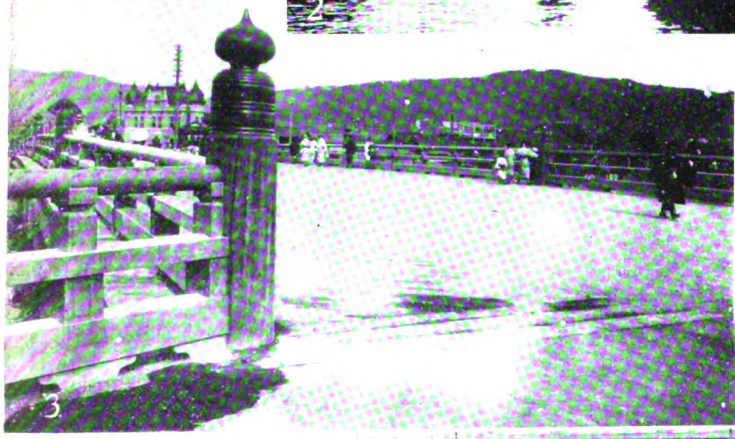

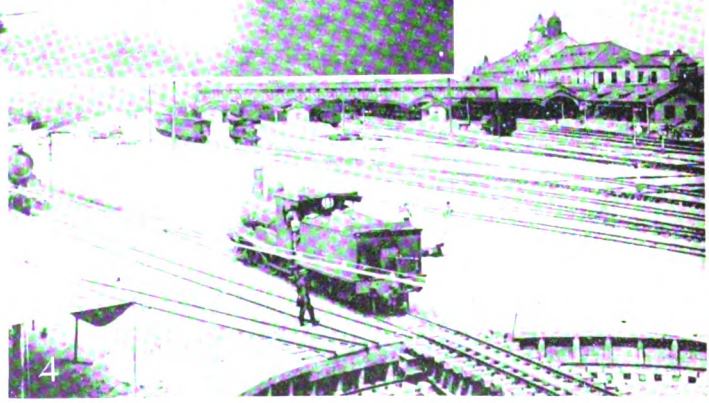

1. UJI BRIDGE 2. SHIP RAILWAY 3. SANJO BRIDGE 4. RAILWAY STATION

KYOTO SCENES

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1. CHION-IN TEMPLE, KYOTO 2. BYODO-IN TEMPLE, UJI
3. KODAIJI TEMPLE, KYOTO

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A HAIKAI POET

By T. MASAOKA

THE Japanese *haikai* poets, or *haijin*, as they are sometimes called, are the writers of short epigrammatic verses of only 17 syllables. These diminutive poems are like gems, reflecting tiny glimpses of nature, and form beads on one's string of experience, on a trip or just going through life. The *haikai* poets are usually lovers of the simple life, and not in the least worldly minded. The standard poet of *haikai* verse is the famous Basho. Issa, the subject of this sketch, was another.

Issa, the name meaning one cup of tea, was born in the town of Kashiwabara, high in the Japanese Alps, in the province of Shinano in the year 1763. He was the son of a farmer named Kobayashi, who also kept packhorses. The boy was called Yataro, and only took the name of Issa after he became a poet. At the age of three the lad lost his mother, and for some time was left to himself, when he used to pass periods of loneliness in trying to compose poems, for which his father also had some talent. One of his *haikai* couplets at this time shows what was the feeling then uppermost:

"Come to me, O ye motherless sparrows,
And I will play with you!"

During those years the boy was under the care of an aged grandmother. When the boy was eight the father married again; and as a second family began to grow up, the stepson was illtreated. It must be admitted that it was a sore trial to a farmer's wife to find the oldest boy given to writing rymes instead of attending to the work of the farm. There was a well-off gentleman of the town, named Nakamura, who took a great interest in the talent of the boy, and did what he could to further the boy's education; and a poet named Jakuo, who lived with Nakamura, also assisted and encouraged young Yataro, becoming his teacher.

At the age of 14 we find Issa in Yedo, having been sent there to study by the father, as he could get no good of the boy on the farm. For the next ten years it is difficult to say just how he put in his

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time, though there are some poetic effusions of that period. About the year 1787 his name became quite well known as a *hokku* poet of some merit. In a few years more his name was known all over the empire as one of the most illustrious in the realm of *haikai* poetry. At this time he traveled in various parts of the country, including Shikoku and Kyushu, observing well and writing poems on what interested him. After four years of wandering he returned to Yedo and settled own to his art. The illness of his father took him back to his native town in 1801, when he nursed his aged parent till the latter passed away. The father left part of the property to the young poet, but the brother at home was covetous and wanted to keep all. Issa let the matter rest until the anniversary of his grandmothers death, when he again went back to his native place and demanded his patrimony. Succeeding in getting his rightful share in the property he settled down on it and married a wife, being then in his 52nd year. Issa had four boys and one girl in family, all of whom died young. His wife, who must have been delicate, also died, in 1823. Thus his short family life passed away like a dream. He married another wife, the daughter of a certain samurai of the Iiyama clan, but in a short time she ran away and left him. He then married another wife, this time a nursemaid, but in four years he himself died leaving his young widow.

This brief outline of his life shows that the creations of his pen were the fruit of adversity. His poems reflect the experiences through which he passed. Like the poet Burns, he had great sympathy for those suffering similarly to himself. Over his world of vicissitude and discontent plays a redeeming light from some divine fire. He writes of beggars and beasts with equal interest and sympathy. Passing a bridge where some beggars are resting he sees a child among them and writes:

How poor is this child!
His only shelter from frost is his mother!

Once when the lord of Kaga, the Marquis Mayeda, was on his way to Yedo, he stopped over night in the town of Kashiwabara, when he requested the chief man of the town to ask the poet to visit him. The chief man hastened to Issa and informed him that the lord of Kaga, having heard of the great reputation of the poet, desired to meet him. But the poet replied that poetry was for people of refinement and high culture;

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not for calculating speculators and vulgar curiosity. And so he would have nothing to do with the great man. The chief man of the village, however, would not be thus put off and insisted on Issa going with him to visit lord Mayeda. The chief man instructed Issa how he was to present himself before the great daimyo and pay his respects. But Issa presented himself before the great man very informally and proceeded to read him a lecture on the principles of *haikai* poetry, which, he said, were like Confucianism, something that had to be well understood before they could be appreciated; and that men of busy secular life could not be expected to appraise them at full value. The lord of Kaga was greatly pleased with the poet's frank honesty and bestowed on him valuable presents in the way of clothes, as was the custom under such circumstances. After returning home, he gave away the clothes, saying he had only received them in order not to be rude.

One day Issa went to a meeting of literary men at the house of one of his pupils; and when the meeting was over, the poet's *geta* could not be found. The poet finally presented himself at the door, and when they said they could not find his *geta*, he pointed to a pair of horse-sandals lying outside and said they were his. His pupils wanted to buy him a new pair of *geta*, but he would not have it, and proceeded on his way home in the strange footgear in which he had come, saying he had borrowed them of a horse and must duly return them to the owner.

Issa was very fond of the cherry blossoms; and one spring he went to see those at Yoshino. Among all the wealth of bloom that adorned the hillside he found one tree with no blossoms. This touched him deeply, and he immediately composed some verses in sympathy:

Let me, oh tree,
Be one with thee,
Just a cherry tree!

On a certain occasion when a great family had a grandson born, Issa was invited to celebrate the occasion and to write a poem for those present, when he offended all by writing:

Parents, you shall die!
Children, you shall die!
Grandchildren too shall die!

But a literary man present put a better interpretation on the poem and said it was highly complimentary to the family, meaning that the family would go on in eternal succession, never lacking one to represent it. At this the party changed its opinions and began to praise the poet for his philosophy.

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Of course no attempt can be made here at giving any adequate translation of his poems, most of which would require some measure of comment to be appreciated by western readers. The following couplet presents a picture familiar in all lands:

What a shame, that caterwauling,
With rice still sticking to your whiskers!

Another poem reads:

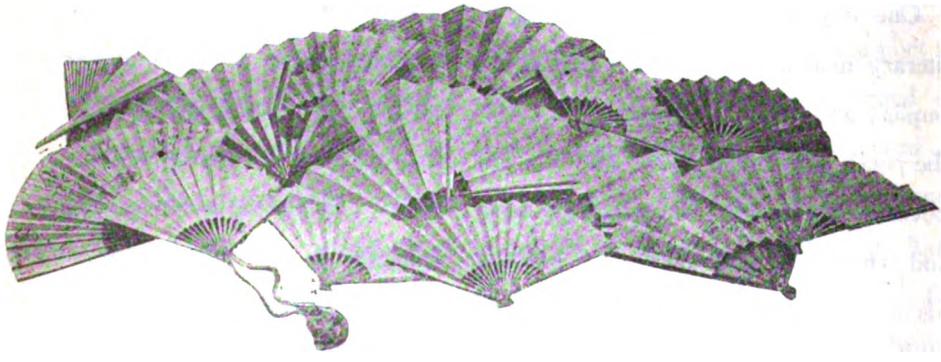
Be not perturbed O lean frogs:
Only Issa is here!

Geese will be noisy,
Even though the shogun's!

With my back to my stove
I gaze on a daimyo procession!

Be unmolested, O ye geese:
Remember you are in Japan!

Every one of the above verses has a point of wit that anyone familiar with Japanese civilization, past and present, can well appreciate. They show the democratic feelings of the poet, no less than his deep patriotism.



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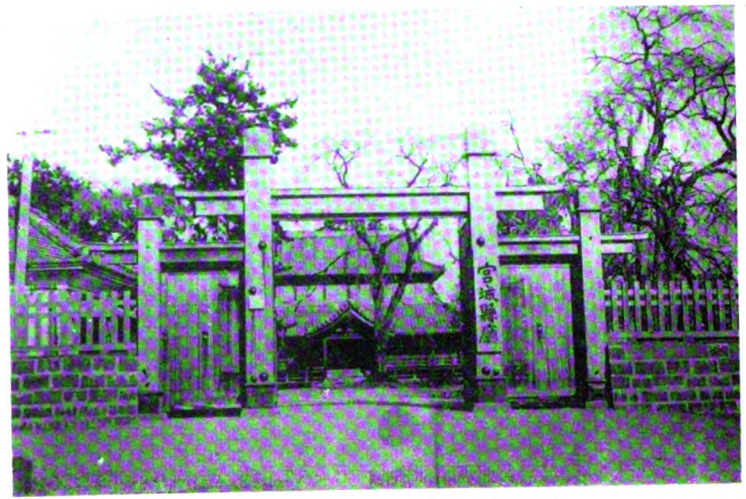
GATEWAY TO HEADQUARTERS OF SECOND ARMY DIVISION

SENDAI R. R. STATION

SENDAI CITY



GATE OF PREFECTURAL OFFICE

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BASHO-NO-TSUJI

SENDAI PARK

TOMB OF HAYASHI SHIHEI

A SENDAI STREET

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SENDAI

By T. HORIYE

SENDAI, the largest city in northern Japan, is in the province of Rikuzen, surrounded on the southern and western sides by the green slopes of Mount Aoba. On the west side the city stretches over the plain of Miyagino till it reaches the Pacific. The origin of the city is very ancient, so much so that it now lies obscured in the mists of history. Some say that the city began with the erection of a castle on Mount Aoba by the Emperor Keitai in 507 A.D., while others ascribe its origin to the reign of the Emperor Yomei in 586, when Buddhist images to the number of one thousand (Sentai) were erected in the place. The site was at first a marshy plain covered with reeds, stretching between the foot-hills and the river Hirose, now a stream running through the city; and it is probable that the first settlement there was a garrison at Taga castle to prevent incursions of the Ainu.

When the famous Yoritomo suppressed the Fujiwara family of the north-eastern district he gave Sendai to lord Chiba, who built his mansion at Mount Aoba and made Sendai his castle town. Later, in the age of the civil wars, Date Masamune, belonging to another powerful family in the district, arose and brought under his sway the whole Ou region; and in the Tokugawa period at the beginning of the 17th century, he removed his castle from Yonezawa to Sendai, when the town was remodeled and became the greatest town in the north. It then had 300 houses and as many shrines and temples.

To increase the population and encourage trade, everything possible was done for the protection of merchants, who were allowed to bring their merchandise direct from Osaka and Yedo, while the rest of the fief was obliged to be satisfied with tradal restrictions. This caused all trade to center in the castle town, for the outlying places could buy nowhere else. In return the Sendai traders had to keep open regular markets for the sale of all kinds of goods and do everything possible for the facilitating of trade, so as to supply the necessities of the people of

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surrounding districts. Moreover, as a castle town, it was visited by a great many people and assumed an air of great importance.

After the Restoration of the Meiji era and the consequent fall of the Sendai clan, the town began to decline; and naturally the clan revolted against the Meiji government which was supported by Choshu and Satsuma, who had long been enemies of the Sendai clan. It was, however, finally forced into submission; and as a matter of course, none of its people were allowed to enter the service of the new regime, not for some years. The traders of Sendai, now deprived of the assistance and patronage of the clan government, had to shift for themselves and a fierce struggle for existence ensued. Naturally there was a decline in commercial importance, and the products of the place were limited to a few pieces of handicraft of domestic make, such as dyed articles, earthenware, lacquered ware, writing brushes and bamboo ware, amounting in all to no more than 4½ million *yen* annually. The number of houses in Sendai in the year 1879 was 11,500, which has now risen to 20,470, with a population of 97.100.

Sendai shows little development as a commercial and industrial town; but it is regarded as an important political, military and educational center. It is the seat of the Prefectural Office, the Sendai Court Appeal, the Administration Office of Communications and is the headquarters of the Second Army Division. Educationally Sendai has the Imperial North-Western University with its colleges of Science, Engineering and Medicine; and also the Second High School. There is also the famous Mission College, the Tohoku Gakuin.

The city Sendai is surrounded by many places of interest. Crossing the big bridge of 360 feet long over the Hirose river to the west of the town one reaches an ascending road and comes out before the main gate of the Sendai castle, known as the Aoba castle, built by Date Masamune, which is now occupied as the headquarters of the Second Army Division. This gate is the only remnant of the old castle now extant, as the first governor of the place after the fall of the Tokugawa government, was so indignant over the opposition of the Sendai clan, that he had the castle razed to the ground, and what may have survived his wrath was destroyed by fire in 1882. It is said that the present main gate was formerly the gate of Hideyoshi's mansion at Nagoya when he was commander

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of the expedition sent to Korea; and that Date Masamune obtained it and had it brought to Sendai where it was set up as his main castle gate. It still has its golden chrysanthemum crests of 20 petals and its Paulownia leaves, the crest of the Tokugawa clan. On the site where stood the central tower of the castle there is a monument in commemoration of the soldiers who fell in the war with China. The monument is 67 feet high, and has a bronze kite at the top, whose wings measure 22 feet from tip to tip.

Zuihozan is the ancestral sepulchre of the Date family, standing on the summit of Kyogamine hill with its pines and cedars. Within stands a statue of the famous Date Masamune, looking very grave in court dress. In former times the tomb, with its corrdors, gate and sanctuary, was as grand as the Tokugawa tombs at Nikko, but the splendour has passed away, having been mutilated by the enemies of the Tokugawa clan, whom the Date family supported. At present there are only the shrines of Masamune and two other lords remaining; and the place is a center of veneration for the people of Sendai.

The plain of Miyagino extends westward from the city and is noted for its beautiful wild flowers and its singing insects, whose fame has been recited in a thousand songs and poems. The *hagi* flower is specially noted and admired. In the days of Sendai's glory the Date family used to present a grasshopper annually from this famous plain to the Tokugawa shogun. Most of the historic plain is now a radish field and a parade ground for drilling troops.

In the wood near Miyagino stands the Yakushi temple of Kinoshita, which used to belong to the Kokubunji whose temple covered the country in the Tenpyo era. The Date family had this temple reconstructed on a magnificent scale and made it one of the most representative structures of the Momoyama age. The Ozaki Hachiman shrine is on Yawata-machi in a beautiful park covered with ancient trees. The shrine was designed by Hyuga Umemura and carved by the famous Hida Jingoro. The same architect built the Sendai castle palace. Umemura was brought from Kyoto for the work; and he found the Hachiman temple so far on the way toward erection that he could not change it to please him; so he let it go; but afterwards when he was engaged on the Zuigan temple at Matsushima he made special efforts to make up for what he failed to do in the

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Hachiman shrine. Models of the Zuigan temple of Matsushima, the Toshogu of Nikko and the Hachiman shrine were exhibited at the Anglo-Japanese Exhibition in London in 1910 as the most representative types of old Japanese architecture.

Another interesting spot to visit is Tsutsujigaoka park, a hilly place situated eastward from Sendai on the plain of Miyagino. It was on this site that Minamoto Yoritomo camped when he came north to attack Fujiwara Yasuhira with his 280,000 Kamakura warriors. Date Masamune had trees planted there and set up a shooting gallery, making a park of it. Not much of the old garden now remains. At the end of the park stands the barracks of the Fourth Infantry Regiment and the local Military Preparatory School.

Turugaoka park lies behind Hirose river in the western portion of the town, and has many pines and cherry tress in its gardens, which command a fine view of the city. With its many hills, trees and streams Sendai is on the whole a pretty town, and must be called the Boston of Japan, if Kyoto is to be called the Moscow of the empire. There is no place where the departed glory of the Tokugawa regime may be better studied. Kanazawa in Kaga is the only other town in Japan that bears any resemblance to Sendai in physical features and historical traditions. Foreigners and Japanese alike always love these two old towns. In addition to its inherent historical interest Sendai has the lovely Matsushima in the vicinity, one of the three most beautiful places in Japan.

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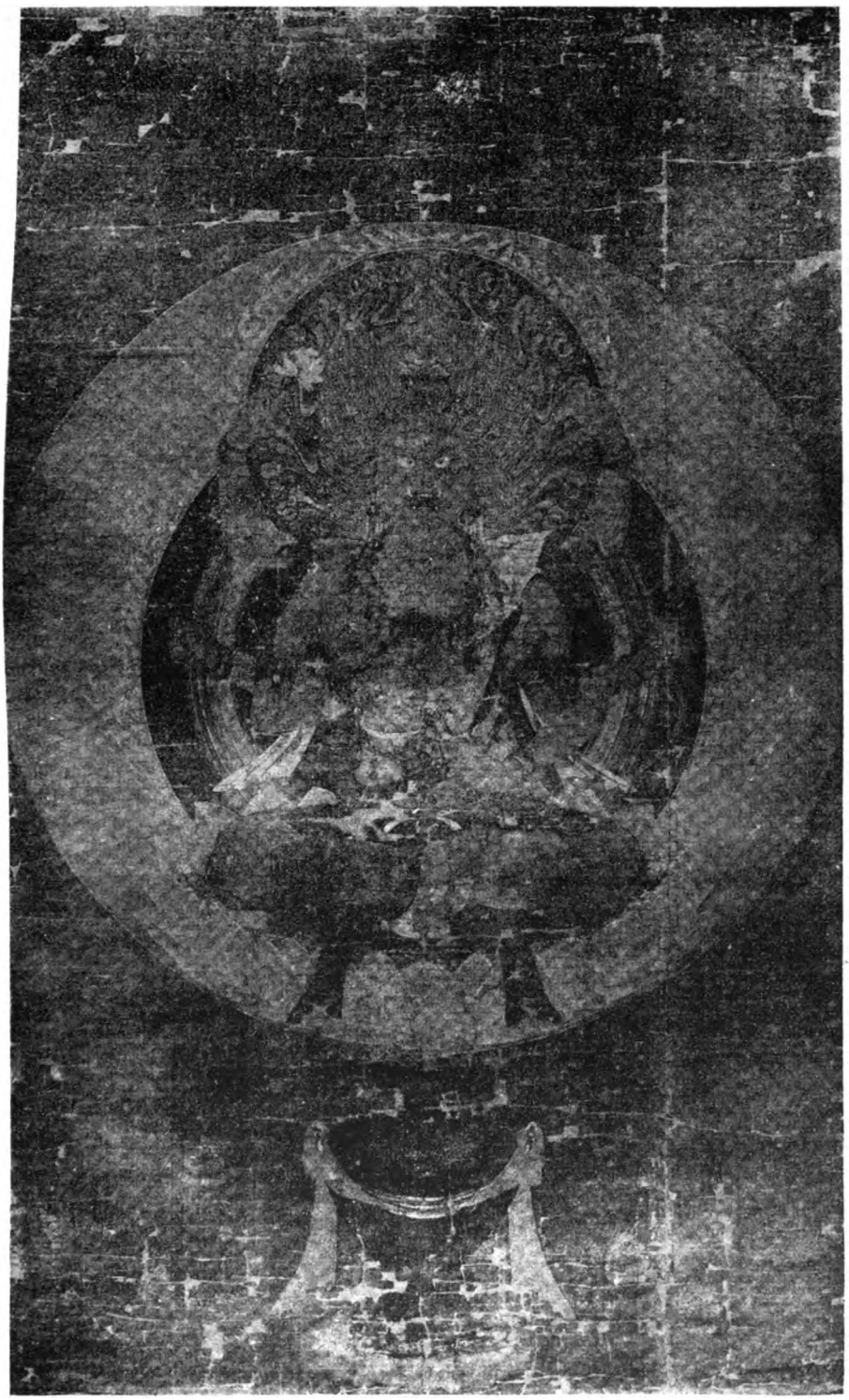

AIZAN-MYO-O, IN THE HOBODAI-IN ON COLORED SILK, 12TH CENTURY

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TWO-HEADED AIZAN-MYO-O, 12TH CENTURY

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AIZEN-MYO-O

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ANOTHER familiar Buddhist deity is Aizen-myo-o, though he is not so widely popular as Fudo, treated in our last number of the JAPAN MAGAZINE. Aizen-myo-o is the Indian god known in Sanscrit as Raga-vidyaraja. Raga usually means colour, especially red, which symbolizes love or affection. Vidya means finding, and Raja a king; and sometimes the Sanscrit name used for this deity is Namu-vajra-raga-vidyaraja, or again simply Ragaraja.

Aizen-myo-o is said to be a partial incarnation of Kongo-satta, in Sanscrit Vajrasattva, who took an oath to expel from mankind all wicked passions and to hasten the coming of all men to Buddha, giving them happiness and good fortune.

This god is represented commonly in red with three terrible eyes, six arms, the figure seated on a lotus pedestal with lion headdress. Some ideas associated with the iconography of Aizen-myo-o may be inferred from one of the old master-pieces of painting representing him. The most beautiful and interesting of these is in the Hobodai-in temple in Kyoto. The painting is now a national tresure, and at present is on view at the Imperial Museum, Tokyo. A minute examination of the piece shows that the body and features have been painted in red. In the sutra referring to this deity his heart and body are said to shine as the sun; and it is probable that the red colour was selected to represent this, as well as to suggest reality. The gaping, terrible eyes sparkle marvellously in the red face, one of the eyes being placed lengthwise between the usual two. The three eyes are to give the beholder an impression of terror and awe as well as to suggest that this god has the oversight of three different aspects of the world. The eyes are blue with golden eyebrows. The mouth is open and has a grotesque grin with teeth gleaming, a common characteristic of Aizen to represent truth indestructible; the Logos, which, in Buddhism, is symbolized by the first letter of the alphabet.

The hair on the head of Aizen stands erect in bizzare fashion, and a cap, in shape like a lion, is placed on the head with a fine-pointed *kongo-sho* stuck in it. The erect hair is intended to symbolize the subjugation of all evil agents. In his first left hand Aizen holds a bell; and in his first right hand another *kongo-sho*, both of which are symbols of mercy, bringing the peace of Vajrasattva to men. In the second left hand he holds a bow and in the second right hand an arrow, to dispel the four demons and the three other obstacles of man, shooting especially the pessimistic passions. The third left hand is extended in a grasping attitude with nothing in it, and in the corresponding

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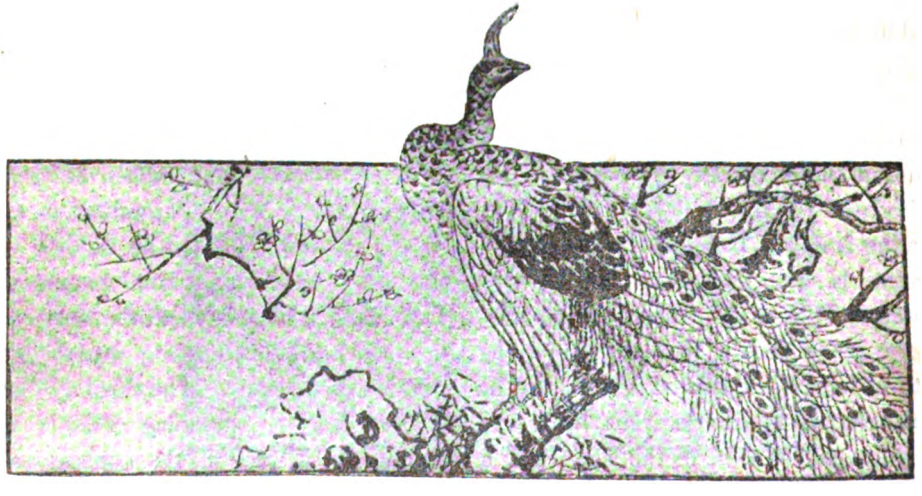
right hand a lotus bud is just opening, the gesture suggesting that the bud is to be thrown at something. This symbolizes the driving out of all worldly trouble by lotus-like purity. The red lotus on which the god is seated, typifies the stability of his will. In front of the pedestal stands a treasure jar, around which are scattered treasure symbols, which suggest the bounty of the deity to all in need.

It is noticeable that red is the prevailing colour in the icons of this deity; and this is always so, because in esoteric Buddhism red always stands for love and the faculties that make for affection and compassion. The painting just described comes down from the 12th century and may be taken to represent Aizen-myo-o in his most orthodox form.

Several other forms, however, are found among the representations of him, as, for example, some with four heads or two heads and four hands, but such divergences from the conventional form are rare.

The Aizen-myo-o is the god of the upper classes chiefly, especially since the Fujiwara period, as he is believed to have the power of staying calamities, or gaining happiness, for those who serve him. On occasions of worship an altar of red is erected and a red image of Aizen placed thereon; and the officiating priests were also robed in red.

There now remain in Japan some 21 representations of Aizen-myo-o which are listed as state treasures. In addition to the painting above mentioned there is a very beautiful one on silk in the Gokoku-in in Tokyo, as well as a very fine gilt statuette of him in the Imperial Museum, Tokyo, which is dated February, 1297 A.D.



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JAPAN AFTER THE WAR

By DR. NAITO

(KYOTO IMPERIAL UNIVERSITY)

THIS war, no less than others, impresses on us the fact that nations must be always ready for unexpected results. In the war between Japan and Russia the number of the troops necessary, the means of their transportation and the amount of money required, all proved different from what was expected. What happened defied all that had been calculated. At the commencement of that war we supposed that the maximum of troops that would be sent to the front could not number more than 250,000; and Russia made similar calculations; and the means of communication and transportation was reckoned accordingly. In loans we expected that not more than 6 or 8 hundred million *yen* could be raised. But things turned out quite differently. After the war broke out troops and funds doubled what had been calculated. Japan showed double the financial strength she had counted on; and her military power exceeded twofold what she had estimated. Such unexpected developments taught us a valuable lesson for the future. We now know better how to understand the development of nations: not only our own but other nations. We learned also that war increases the burdens of the people and wears out the nation economically. The question inevitably suggests itself: What would have been the result to the belligerent nations had they settled the dispute without resorting to arms?

Such a question appears futile after the event is past; but no thoughtful mind can ignore the fact that a right answer to it is rich in important national and international lessons. Supposing Japan and Russia had sent one-third each of their forces for the subjugating of China instead of fighting with each other, how different the result would have been! And the object would have been attained in less than half a year. But such a thing was inconceivable at the time the two nations went to war. Yet after the war, the two countries concluded con-

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ventions with much the same results as they could have had without war. The present relations between Japan and Russian could just as easily have been concluded before the war with Russia as afterwards. Surely there is a very valuable lesson internationally in this fact. May not a similar lesson be drawn from the present war in Europe?

Public opinion seemed convinced that a world-war could not last over six months; but their calculations have been proved erroneous. The war has now gone on beyond even the wildest dreams of enthusiasts, both in the time and the amount of destruction in men and money. The most enormous expenditure that the world has ever seen, is being kept up day by day without yet exhausting the resources of the fighting nations. Is not this beyond all that was calculated? The war is a surprise on all sides and from every point of view. Japan, from her experiences in the conflict with Russia, can see further than other nations the result of the present war on international relations. She is convinced that the new relations will prove of great importance to herself, holding, as she does, a peculiar position in the Orient. It is very difficult from the present condition of international relations in Europe, to say what the situation will be after the war. Should Germany and France ever come to realize what an immense change they could bring about in the world by uniting, what a difference that would make in results! At present such a thing seems impossible; but who is to say that such a thing will be impossible after the war? It is no more impossible than the present Alliance between Japan and Russia, which seemed so impossible during our conflict with that country.

Japan, in faithful allegiance to the Alliance with Britain, participated in the present war, though it had no very intimate connection with the Orient; but Japan might have fulfilled the terms of the Anglo-Japanese Alliance in some other way. For instance, after Japan had destroyed the German base of operations in the Far East, she might have assumed an attitude of neutrality towards the European war, in which case she would have been in the same position as the United States in regard to economic relations and the supply of munitions. But would the result have been a gain or a loss to Japan? It was not desirable that Japan should take any attitude that could be interpreted as unfaithful to the Allies, especially toward England, and especially during the war; but who is to

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say that after the war occasion will never arise for thinking that we should have taken a different attitude? All international relations are based on national safety; and if in the future any new group of nations should arise, threatening our safety, we might be obliged to change our present attitude. At present we do not blame ourselves for faithfully adhering to our obligations, but how long, can we say, this attitude will be wise to continue?

One of the primary lessons we have to learn from the war, so far, is that the real strength of the belligerents is much greater than was at first anticipated; and yet we may not be beyond supposing that even in a war wherein the greatest powers of the world are locked in deadly combat, some country of minor importance might yet decide the issue. In time of peace economic power is of great importance, and all nations ensure economic protection by armamental force; but as a matter of fact there are few occasions where force is necessary to protect economic strength. Germany no doubt occupied Tsingtau for economic reasons; but in the war, Japan was able to remove her from there without trouble; and the same is true of the German south sea islands. In this there is also a lesson for the world. In this war the fate of the British and French colonies is altogether dependent on the attitude of Japan. After the war is over colonial administration will doubtless go on as before, without any greater measure of protection or any increase in military strength; but they cannot forget how during this war they were dependent for protection on Japan, and will always be so dependent so long as the present situation continues. But when all these powers and colonies awake to their real strength, a new situation may arise and then Japan may have to a take a new attitude. It is, therefore, a quesition of paramount importance how Japan should conduct herself not only now but in the days of the coming peace conference. After the end of this war the belligerents will have their hands full repairing the losses sustained and will not dare to risk further war for years. They cannot, however, afford to ignore anything that belongs to their safety. Already Russia has come in with Japan as a measure of self-protection, in spite of their long years of suspicion and unfriendly relations. In the regrouping of nations that will probably follow this war, the influence of Japan may be sufficient to change the balance of power.

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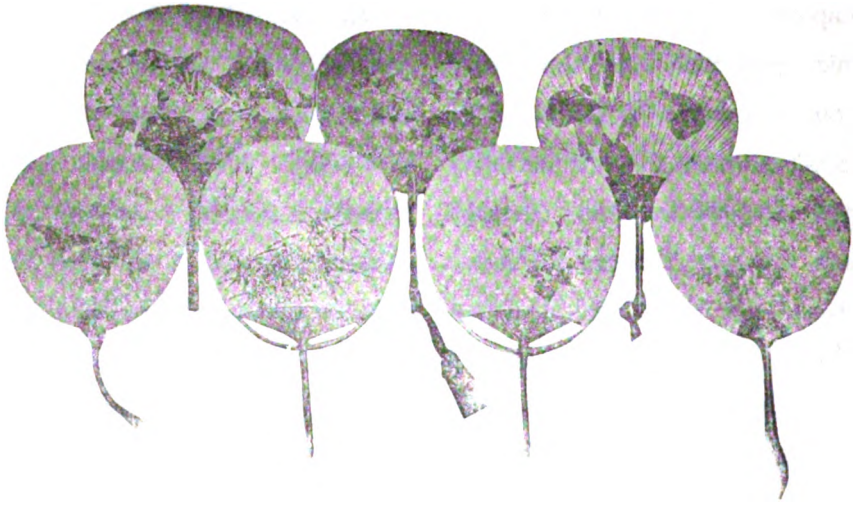
After the war the financial conditions of the belligerents will have quite changed; those that are most weakened economically will be the least disposed to fight again. After the war with Russia our financial strength was of slower recovery than Russia's. Yet Japan was not in any unfavourable position as a great power, Russia suffered, however, as to her position in the Balkans. She was despised by both Germany and Austria. How the powers will be able to maintain their positions after the war depends on the ability of the statesmen they possess. In any case Japan has acquired such financial stability through the war that she cannot be ignored in balancing the situation. The only question is whether Japan will have statesmen equal to the occasion. One thing Japan cannot forget is that the financial expansion of the United States on account of the war is much greater than her own; but the general situation of the Powers will fix Japan's position among the European nations, concerning which the attitude of America may be regarded as insignificant.



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JAPAN'S MARINE INDUSTRIES

By S. TAKATA

WITH her enormous coastline, including Formosa, Korea and the northern seas, Japan has very prolific fishing grounds, and the fishing industry is to be ranked among her most valuable sources of income. She is not only engaged in catching fish, but in propagating them. At present she has a very great extent of fish hatcheries, where the most important kinds of fish are reared. The number of those engaged in fishing is well over half a million, and if all connected with the business are included the number will be nearer one million. This is a very large number compared with the whole population of Japan, showing what an important position the fishing industry occupies in the country's progress and wealth.

The number of boats used in fishing is now 414,000 for native style and 855 in foreign style, the scarcity of western fishing craft being due chiefly to want of capital. But the number of foreign-style boats is always increasing, and the rate of increase may be inferred from the fact that the present 855 have grown from 418 ten years ago. The change, however, indicates more than an increase of foreign fishing boats; it means that the fisheries are not only increasing but that they are changing from coastal to deep-sea fishing. Korea has about 20,000 fishermen with about 5,000 boats, while in Saghalien there are 15,500 men and 3,250 boats. In the northern waters about Kamchatka there are some 9,700 fishermen and 274 boats; and in the Kwantung region 5,500 men with 289 boats; all of which shows the enterprising spirit of the Japanese fisherman.

The annual value of Japanese fisheries is 7,600,000 *yen* for inland waters and 95,000,000 *yen* for sea fisheries, while for the fisheries of Formosa, Korea and northern waters 20 per cent more may be added.

Naturally there are a great many companies dealing in marine products. The Toyo Hogei Kaisha, or Far Eastern Whaling Company, is among the larger and more flourishing firms in this business; and there are numerous others, too many to mention, all of which differ more or less both as to merit and profits. Some of them, such as the Kii Suisan company, have realized as much as 40 per cent profit on capital, while the Teikoku Suisan Kaisha made only 6 per cent, the difference arising probably from lack of scientific modes of operation. Most of the companies have small capital, seldom more than half a million *yen*, and usually about 200,000 *yen*, though one company, the Toyo Hogei Kaisha, has a capital of 2,000,000 *yen*. With stronger companies no doubt the fishing industry could be still further profitably increased.

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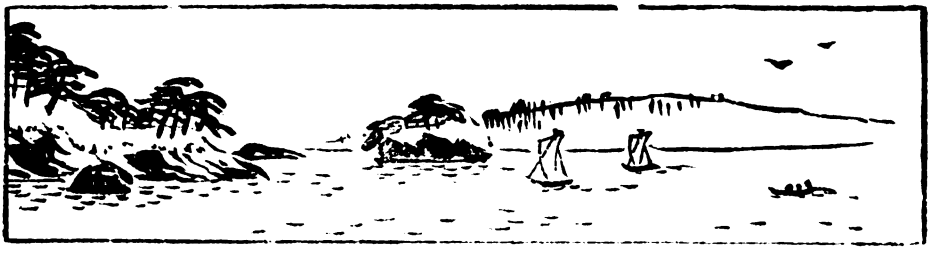
Among the more prominent and successful promoters of fishing industry may be mentioned Mr. Hitaka Kamesaku, who is a great land owner as well a successful fisher. In 1875 he invented a new kind of net, a sort of seine for surrounding tunny, which can take 3,000 in a single haul. When it is borne in mind that this fish is big and heavy, usually from 4 to 5 feet in length, the size of the net may be imagined. It is about 6,000 feet long, and takes three boats to spread it. This gentleman continued to make great profit until numerous imitators sprang up and soon the tunny was scarce. Then Mr. Hitaka tried to invent a new net, spending two or three thousand *yen* in his efforts. When his son returned home after graduating from the Marine Industry School in Tokyo, the father and son put their heads together to invent a new net, and were more successful. One day they took as many as 3,500 tunny and the next day 6,000 of the fish. This attracted fishermen from all parts, who wanted to be taken into their employ to learn the secret, but Mr. Hitaka employed only those from a distance, bringing them from the province of Bungo. For five years there was an immense harvest in tunny. One year they took as many as 250,000 of these fish. Soon competition came and profits again dwindled; but they spread to other waters where tunny gather and now have 18 fishing stations in various provinces, giving employment to a great many fishermen in these places. In one province a memorial was erected to the honour of Mr. Hitaka for the benefit he has conferred on the community by his industry. Another addition to the trade is a chemical compound Mr. Hitaka has invented for preserving nets, which are apt to rot from sea water. By ships for the purpose the Hitaka fishing stations are kept emptied of their catches regularly, the fish being brought direct to Kobe or Osaka. At the home town of Akamizu, the Hitaka factory makes nets and everything required in fishing, employing 250 men regularly.

In 1914 the Hitaka industry made over 800,000 *yen* with 300 boats and 280 men. Mr. Hitaka's son is now a member of the House of Peers as one of the highest taxpayers of the empire; and the father is known everywhere as *Buri-daijin*, or Tunny-king.



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YAMAGA SOKO

By R. USAKI

AMONG the great men that appeared during the Tokugawa era there were few that had a deeper or more lasting influence than Yamaga Soko. Not only during his life but long after his death he continued to exercise a potent moral force on Japanese civilization and progress. An ancestor of his was the noted Fujitsugu, young erbrother of Hidesato of the celebrated Fujiwara family. When Fujitsugu went to live in Yamaga he adopted the name of the place, a little town in the province of Chikuzen, of which he was the feudal lord, his posterity long afterwards being associated with the district.

During the strife of the Juei era (1182-83) the family took the side of the Heike clan against the Genji; and after the fall of their clan some of the family returned to the brovince of Chikuzen and others to the province of Ise. Among the descendants of the Yamaga family in Ise was a *samurai* called Takamichi Yamaga, who excelled in both literary and military attainments. Makino, Sakon one of the noted retainers of Gamo, Tadasato lord of Aizu, paid Takamichi every respect and gave him 250 *koku* out of his own annual allowance of 20,000, at the same time giving him a maid of his to wife; all of which indicates that Takamichi was no ordinary man. In the meantime lord Gamo had offended the Tokugawa government and was deprived of his estates and ruined; and his chief retainer, Sakon Makino, now came into the service of the Tokugawa family on 5,000 *koku* a year. Thus reduced in his revenue, Sakon was now unable longer to afford Takamichi the 250 *koku* a year, and wanted him to come into the direct service of the Shogun, but Takamichi would not consent to become a petty government official. He had served Sakon simply because the latter respected him and always treated him as guest, but he was not willing, even for a friend's sake, to accept direct service under the Tokugawa government, even with the inducement of a greater pension. He allowed his eldest son to serve the government and he himself became a physician. One of his many sons was the famous Yamaga Soko.

Yamaga Soko was born at Aizu in August, 1622; and in his 3rd year the child was taken to Yedo where he was brought up by a nun at a small temple known as the Saishoji at Yenoki-cho in Ushigome ward. At the age of 9 Soko

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became a pupil of the famous scholar Razan Hayashi, then in the service of the government as an authority on the classics; and under him the young pupil made marked intellectual progress. At the age of 15 the lad took up the study of military science under Obata Kanbei and Hojo Ujinaga, and by the time he was twenty young Soko was an expert among his fellow students. After graduating he started a military school of his own. At the same time he took a great interest in Shinto and the national classics. The Tokugawa interests in Kii, hearing of Soko's military genius, wanted to take him into their service; and about the same time, Abe, lord of Bungo, an influential official of the Shogun, sought his services. Soko could not offend one by accepting the offer of the other, so he was obliged to decline both. He began to lecture on the *Soji*, a volume of Chinese classics; and his lectures were so unique that scholars resorted unto him, as he explained the classic from a Japanese point of views.

In the year 1647 Tokugawa Iyemitsu requested Hojo Ujinaga to draw up plans for Yedo castle; and the latter asked Yamaga to assist him, though at that time he was ill in bed. By the time Yamaga was 25 his military and scholastic fame had spread so widely that even great lords like Matsudaira were glad to become his pupils. For a noted scholar and government official of sixty to become the pupil of a young man of 25 was enough to turn the head of even the best and noblest, for at that time it was regarded as inconceivable that a *daimyo* should even visit one who had no official rank. This led finally to the Shogun Iyemitsu, employing Yamaga as his teacher. He privately requested Yamaga not to serve any one else; and he at the same time sent his own must trusted *samurai* to Yamaga's school.

Unfortunately Yamaga's two greates, friends, both Matsudaira and the Shogun, died in 1651, and so he was deprived of his best chances of further promotion. In 1652 Asano, lord of Ako in the province of Harima, sought the services of Yamaga, and he consented to serve him for 1,000 *koku* a year, being employed simply as a teacher. After nine years he withdrew, the reason being not quite clear. Probably his ambition prevented his being content to remain the teacher of a petty feudal lord; for he was worth at least 10,000 *koku* to any *daimyo*; and though many *daimyo* would have been glad to employ him at this rate, they were nevertheless too poor to afford it. For some time, therefore, Yamaga put in a sort of *ronin's* existence; but he was not without good support, for he had over 3,000 students, including several *daimyo*, and so had a good living.

In the year 1666 Yamaga was summoned before his old friend Ujinaga Hojo and was ordered to be banished from Yedo under the custody of lord Asano, on the ground that his military school,

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the *Seikyoyoroku*, was offensive to the government, as Yamaga had been teaching that the doctrine of *shushi*, which the Tokugawa government upheld, did not teach the real doctrine of Confucius; but the excuse given was regarded by all as a mere pretext, the real motive being that the *bakufu* authorities were afraid of Yamaga's great military genius and influence among the various *daimyo*, and this fear was accentuated by intrigues like those of such *ronin* as Yui Shosetsu and Marubashi Chuya, who wanted to upset the shogunate. All men without masters were soon under suspicion, and Yamaga was no exception. So he was sent to the estate of lord Asano in the province of Harima, under strict guard. Asano was naturally pleased to welcome a man of such genius as Yamaga, and treated him with every consideration. He was represented among the people as a teacher. Yamaga spent ten years of his life this way at Harima. In 1675 he was allowed to return to Yedo. He was always grateful to lord Asano for the kind treatment he had received while in Harima, and at the same time had the satisfaction of knowing that he had done something himself for the education of lord Asano's people. He knew that the fruit of this education would show in emergency; as well it did, for the emergency soon came.

The grandson of lord Asano Naganori, had to commit suicide for having assaulted lord Kira in the shogun's palace; and his followers, the famous forty-seven ronin, led by Oishi, took revenge for the death of their master. This Oishi had been a pupil of Yamaga's. Indeed the feat performed by the forty-seven ronin in accomplishing the death of their lord's enemy was nothing but a following of the tactics of the Yamaga school.

After this Yamaga went down to Yedo again and opened a school at Asakusa, taking every precaution not to incur suspicion; and there he died in 1685 at the age of sixty-four.

Yamaga was a voluminous writer, and left behind him 600 volumes. Most of his books show the influence of bushido. In them he treats of the daily life and conduct of the samurai, his attitude toward his master, his friends and his wife. Soko's teachings were all practical and full of national selfconsciousness. Bushido he regarded as the embodiment of all that is good in Shinto and Buddhism, especially the Zen sect, and Confucianism. His attitude was a reaction against the scholars of the time who adored everything Chinese and had no realization of national consciousness. Soko asserted that the Japanese must possess a spirit of independence as a nation. All his works are based on this idea. In his *Buke-jiki* Yamaga offers criticisms of Japanese history from the standpoint of bushido; his *Chucho Jitsu* deals with Japanese nationality and the need of national awakening; he dwells especially on the existence of Shinto from time immemorial, through which the

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Mikados have ruled the empire and without which national administration cannot go on. For samurai the substance of this religion is bushido. Yamaga regarded Japan as the center of the world and the national government as the center of all government. It is clear that Yamaga had unbounded faith in the old national gods. His philosophy held that Ohat the people most abhor is death, calamity, poverty; and what they most desire is the opposite; but as the abhorrent things are inevitable the chief part of education is to prepare people how to meet adversity. The main duties of man are loyalty and filial piety, in strict obedience to which perfect tranquility of spirit can be attained. Thus man can live above his trials and afflictions. Yamaga was a perfect example of bushido in concrete form. It is very natural that all the great men of Japan should be glad to rank themselves among his disciples. Among which may be specially mentioned Yoshida Shoin, the late General Count Nogi, who was educated by an uncle of Yoshida Shoin, and was always a worshipper of the spirits of Yamaga and Yoshida. General Nogi at his own expense had the works of Yamaga published and circulated among the people to inspire a public spirit like that of such a hero. Before his death General Nogi presented the Imperial Crown Prince with a copy of these books, saying that after the young prince was grown up he would be able to appreciate and live the spirit of such literature; and he wanted such works to be the first possessions of the young prince's library. When one thinks of the 47 ronin, of Yoshida Shoin and General Nogi, one sees at once how the spirit of Yamaga Soko yet lives and will forever live in the lives and characters of Japan's greatest souls.

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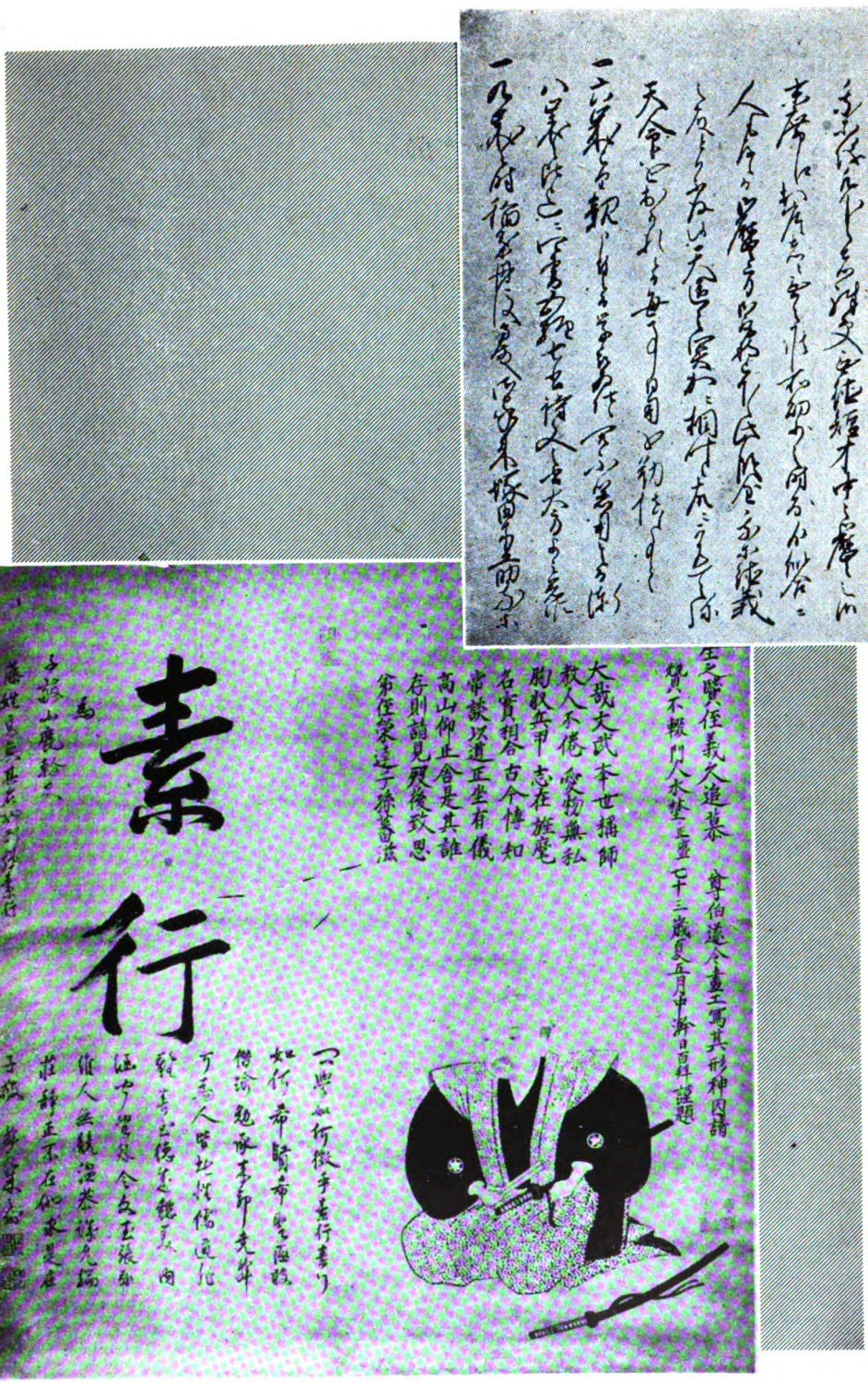

YAMAGA SOKO AND HIS HANDWRITING

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SKI-ING IN JAPAN

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JAPANESE WINTER SPORTS

By S. SUGIYAMA

IN the northern sections of Japan where the snowfall is heavy and lies deep, travelers have to invent devices for overcoming difficulties of locomotion. One of the devices used is the *sukari* which somewhat resembles an indian snowshoe, being made of bent bamboo across which ropes are wound. Another snowshoe called the *kanjiki* is much smaller, being shaped something like a heart, the frame of wood and the center of ropes, something like a lyre. It does not, like the *sukari*, extend outside the width of the foot all round, but it is sufficient to keep one from sinking while traveling on the snow. The *sukari* is used simply for walking over the snow, but the *kanjiki* is worn by those who have to pull loads or go through violent exercise in the snow, for which the big snowshoe would be too awkward. There is also another kind specially made for children. It is intended primarily for sliding and is attached to the *geta*. The Japanese snowshoe proper is made of straw matting, something like a boot in shape. It is worn chiefly by hunters to keep out the snow and to prevent slipping, keeping the foot warm as well. It is a kind of moccasin made of matting.

Recently the European ski has come greatly into vogue among snow travelers in Japan. In 1907 Mr. Nagai of the Higher Normal School visited Sweden to inspect physical education, where he studied ski-ing and had it introduced into Japan. The Japanese Minister in Sweden had samples of ski sent to the war office in Tokyo; and the war office handed them over to the Thirteenth Division of the army stationed at Takata, where the snow is heavy in winter. To that Division the Government attached an Austrian officer then in Japan for army inspection; and he, being an expert with the ski, taught the officers how to use it. This was in January 1911. From that time the art of ski-ing was taken up in earnest by the army. Lieutenant-General Nagaoka, Commander of the 13th Division, appointed Colonel Horiuchi, of the 18th Regiment, chairman of a committee for promotion of the art of ski-ing; and 12 officers were specially chosen to take it up and teach it to others. These studide and practised under the Austrian officer already mentioned, Major von Lerch, who also instructed the gymnasium teachers in local middle schools. The exercise soon grew popular everywhere there was snow; even the common people took it up and now find it extremely useful for traveling over the hills and fields in winter.

In 1911 the Takata Ski Club was formed with Lieutenant-General Nagaoka as president. Next to army officers those most interested were newspaper men, among whom are now to be found the best skiers in Japan. In the ski races they have come out famously. The ski is now made in Japan, and can be had much

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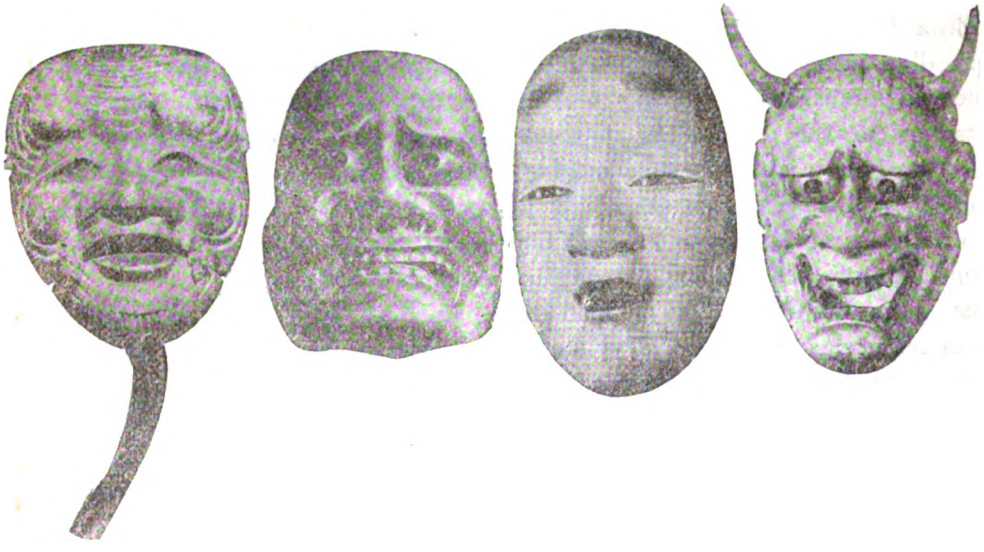
more cheaply than the imported ones. Major von Lerch was subsequently transferred to the Seventh Army Division in Hokkaido where he also taught the use of the ski, and finally it was introduced into Saghalien. Thus the practice has now become of much more than military use in Japan, as all are taking it up and putting it to utilitarian purposes. The postmaster at Takata had his office hands take up ski-ing; and now the postmen, telegraph boys and telephone men all are expert in it, and like their work better in winter than in summer, which before was the reverse. Consequently the telephone and telegraph wires in Echijo and other winter provinces are now always in as good repair in winter as in summer, whereas previously to the introduction of ski-ing, interruption was often prolonged in winter. The Takata Ski Club received so large a membership from all parts of the country that the name has been changed to the Japan Ski Club.

In 1912 the first ascent of Mount Fuji was attempted on ski, and though it had to be abandoned half way on account of severe weather, a third attempt was successful. In the first attempt unfortunately one member of the party was killed. The Japanese have made rapid progress in the use of the ski because their feet are strong and of a natural shape, having never been deformed by the wearing of boots. They are evolving an improved sort of ski adapted to feet wearing straw sandals. Ski-ing is now taken up by foreigners in various parts of Japan; and it is said the foreign club has already a membership of over fifty.



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FUTURE OF JAPANESE INDUSTRY

By T. NARUSE

(DIRECTOR OF THE TEIYU BANK)

THERE is no doubt that at present all evidence points towards a marked and rapid increase in all forms of business activity in Japan in the near future. The money market alone is dull, chiefly an account of the abnormal inflow of specie through war orders. Deposits in banks, post offices and so on are increasing beyond measure, totaling some 2,875,390 000 *yen*, an increase of 538,720,000 *yen*, compared with the corresponding period of last year. The national specie holdings now amount to over 600,000,000 *yen* at home and abroad. Though the amount was somewhat reduced through purchase of national bonds abroad for purposes of debt redemption, the total soon again went above the limit of six hundred millions, now standing at about 627,000,000 *yen*. During the year the Imperial Government floated domestic bonds to the amount of 40,000,000 *yen* and The Russian Government a loan of 50,000,000 *yen* and 70,000,000 *yen* in the Japanese market. Other loans such as Chinese Government bonds, local bond issues and debenture amounted to some 45,000,000 *yen*, while investments of capital in various enterprises in the same period reached about 100,000,000 *yen* more. The absorption of such an enormous amount of money does not seem to relieve the dullness of the money market in any degree, and consequently interest rates are constantly on the decline. The rate of interest at present prevailing will no doubt do something to stimulate further business enterprise, and, therefore, do much toward the promotion of industry.

The nation continues to enjoy a very favorable balance of trade. During the first half of this year there was an excess of exports to the value of 88,230,000, which in July last reached the sum of 120,000,000; which represents an enormous development compared with the same period of last year. This abnormal expansion of Japan's foreign trade was doubtless due to the decline in productive enterprise characterizing the belligerent countries after the outbreak of war, creating an immense increase in demand for Japanese manufactures and general products. And even though the war should come to an end in the near future, the nations involved will not be in a position to renew their supply of goods to world markets for some time; so that Japan may expect to enjoy a steady demand for her exports for a considerable period after the conclusion of peace. At present Japan is reaping a rich harvest from filling large war orders; and this promises to go on for some time. In the shipping industry also she is making unprecedented profits, which go to swell the national specie reserve.

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There has been a good deal of discussion as to how best to utilize the large amount of fund accumulated by the war. One opinion is that the gold holdings should be devoted to redemption of the national foreign debt, so as to lighten the burden of national taxation and leave the nation free to develop domestic industry and prepare for expanding enterprise. Others contend that with so large a specie reserve as Japan now enjoys there need be no worry about the national debt, as it usually happens that the wealthier a nation becomes the larger is its foreign debt. These regard a big bond issue as the symbol of national strength and prosperity. They say that even England, the richest country in the world, had a considerable national debt before the war. It is argued that the most urgent question of the hour is the enrichment of Japan rather than the redemption of foreign indebtedness. The present accumulation of capital should be invested in new enterprises, and the development of national industry generally. The money ought to be utilized not only in Japan but also in China. How to reconcile these two views is now the problem of the hour in Japan, and the solution may lie in following both views to a certain extent. The real situation is that Japan has for the first time so much money that she is embarrassed and does not know just what to do with it. Japanese banks and commercial companies are to-day stronger and in every way more stable than ever before.

As China and Russia promise the best markets for Japanese trade in the immediate future, many men of business influence advise further investments in these countries. They feel that it is always more profitable to trade with those financially inferior to oneself. Japan should look toward Asia rather than Europe for fields of investment and enterprise. China has inexhaustible resources awaiting only capital for development and exploitation; and with her teeming millions of population there is an endless market for Japanese goods. Even the wealthy nations of Europe look with eager eyes on the markets of China. Japan, with her great geographical and linguistic advantages, should be able to outdo all-comers in Chinese trade fields. The present development in trade between Japan and China is simply nothing compared with what it ought to be; and the same may be said of trade with Russia. In this direction the whole future is full of promise.

The great danger is that Japanese manufacturers and exporters will not take necessary measures to ensure quality sufficient to compete with western exports, and so will lose even the markets which they have gained during the war.

But in all directions there is at present in Japan unprecedented activity, especially in shipbuilding, iron and steel works, dyemaking and chemical industries. The shipping business is particularly suited to the Japanese and they are making the most of it. The future promises to give Japan first place as a maritime country. The demand for steamers since the war began cannot begin to be met. All Japanese yards are busy to the utmost limit of capacity and all old ships possible have been brought into service. And yet there is need. The output of new steamers from Japanese yards since the war began has been remarkable; while cheapness of labour places Japan in a very favourable position as compared with western countries. The shipping business of Japan has been greatly helped by the American seamen's law excluding Asiatics from American ships; and the consequent withdrawal of certain American ships from Pacific waters shows how wages affect the business of shipping.

With the unprecedented development of shipping in Japan naturally comes a boom in the marine insurance business. The Tokyo Marine Insurance Company is now as financially sound as any company in the world. What Japan now most lacks is adequate economic investigation organizations to prepare the way for future expansion both financially and industrially. In England and America such organizations do a great deal for the prosperity of the nation. The Japanese Government has such an organization of its own, but there should be public organizations of this kind for the general welfare of private enterprise and industry.

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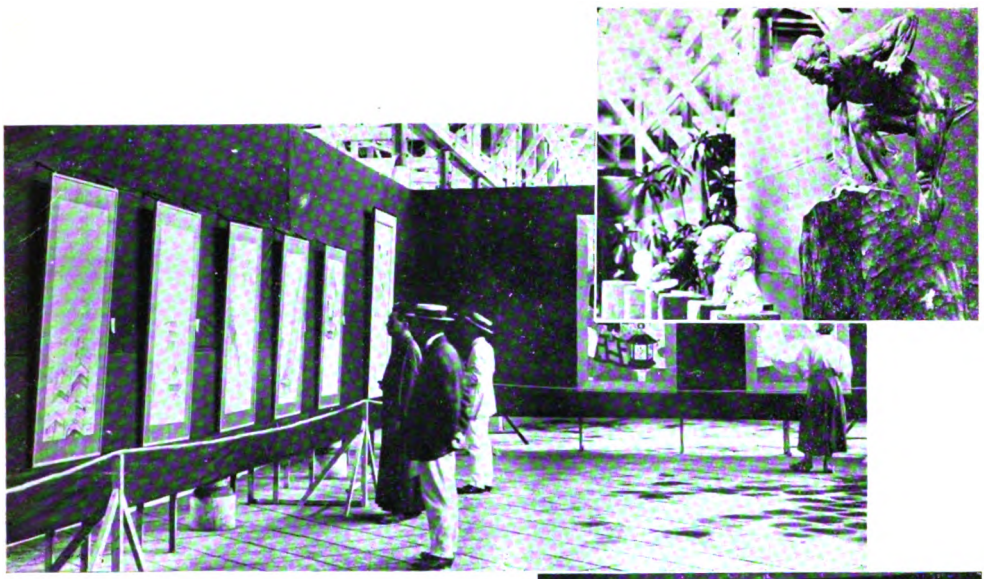

JAPANESE ARTISTS AT WORK: THE BIJUTSU-IN EXHIBITION

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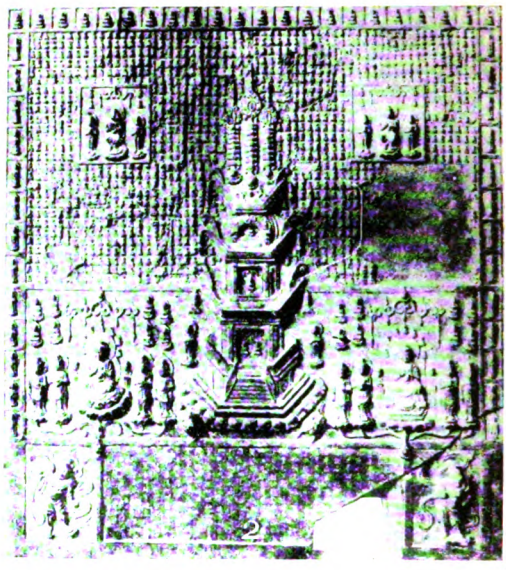

1. NINE-FACED KWANNON IN WOOD, HORYUJI TEMPLE, NARA 2. SENBUTSU TAHOTO (ONE THOUSAND BUDDHAS) IN COPPER, HASE TEMPLE 3. THE NARA DAIBUTSU 4. BRONZE IMAGE OF BUDDHA, HORYUJI TEMPLE

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ANCIENT SCULPTURE OF JAPAN

By M. SHIRAISHI

THE Japanese regard their examples of fine art as in no way inferior to those produced in Europe. As Japan's art history extends back through a course of more than 1300 hundred years it is very difficult to make any accurate examination of the more ancient history, but it is not so difficult in the case of sculpture as of painting. To-day everybody is ready to recognize the merits of Japanese pictorial art, but knowledge of the nation's sculpture is much less and appreciation much more vague. Even some of the Japanese themselves are altogether unaware of the existence and merit of the many fine pieces of sculpture that are proudly shown to visitors from the west.

Some of the best examples of ancient Japanese sculpture are Buddhist images. There are very few statues of priests or warriors. Some argue that it is not possible to ascribe much merit to these ancient Buddhist images, as they have such little relation to models of the present day, or even to human life itself. But if the images display artistic genius in any degree they are worthy of study and praise. Certainly one who was capable of carving a fine Buddhist image a thousand years ago would be capable of displaying artistic genius were he alive to-day. These ancient artists made images wanted by the people of their time; and had the human mind at that time demanded other images they no doubt could as easily have met that demand. It is no easy task to carve an image of Buddha; for such an image has to express the character always attributed to the Master; and the same applies to all the incarnations of Buddha, such as Amida, Kwannon and so on. It is always more difficult for the artist to make his image from an ideal than from a model. But the ancient sculptors of Japan surmounted this difficulty in a marvellous way and achieved results which all familiar with great art must admire. An artist who could thus produce a great Buddhist figure would no doubt have been able to produce the figure of a man or an animal equally well.

In making an image of Buddha the sculptor had to bear in mind what are regarded the so-called 32 points of

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Buddha's physical formation, among which are larger hands than the ordinary man, the fingers slightly webbed between, the palm radiating from the wrist. These points reveal a knowledge of Buddhist teaching with which the sculptor had to be familiar. Among the ancient artists there was what is called the *shuho*, the artist's hand; and each age showed its own hand. If one does not understand the hand of the age it is not easy to appreciate the sculpture of that period. The sculpture of the age of the Emperor Suiko, for instance, shows the hand of the contemporaneous dynasty in China; and to appreciate the art of that period one has to be familiar with the mode prevailing at that time in China. Consequently a knowledge of Chinese art is essential to an accurate knowledge of all the earlier art of Japan. And the same applies in some measure to literature. An adequate knowledge of the ancient art and literature of China will confirm the conviction that Japanese sculpture and painting under influence of the same hand reveals remarkable perfection and genius.

Of course it was Buddhism that first introduced sculpture into Japan; for the new religion could not exist without images. The earliest statues were of copper, and statues of wood and stone were few. There was a constant stream of artistic influence pouring into Japan through China and Korea. China was the fountainhead, however. The Asuka Buddha is a statue of this early time, one of the most notable pieces of statuary in Japan, showing, as it does, the battering of the ages of fire, earthquake and viscissitude through which it has passed. It was probably made by Tori, the famous artist who made the image of Buddha in the Kondo of the Horyuji, a treasure-house of noted images. It is interesting to note that the 48 Buddhist images there are not all in the same hand or style. After the late war with China many statues of both stone and bronze were brought ever to this country; and these in a remarkable way resemble the famous statues at Kyoto, most of which no doubt also came from China. After the period of bronze statues came an age of statues made from copper plates, the figures being raised by beating the metal.

The age from the time of the Emperor Temmu to the removal of the capital to Nara in the 9th century is interesting for its figures on copper plate, a noted one of which is in the Hase temple at Yamashiro, made, it is said, by the priest Domei to offer prayers to for the recovery of the Emperor Temmu. The vacant spaces have images pasted or brazed on, and so is called the Sentai Shaka, or image of one thousand Buddhas. This one serves admirably as a model by which to judge otherexamples of the period, one of which is the Yakushi-sanson of the Kondo in the Yakushi temple, the most unique copper statue in the orient. There are other noted statues of the same time and subject in this temple, especially one of Kwannon,

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the Goddess of Mercy. In the Kaiman temple in Yamashiro there is also a noted statue of Buddha which ranks next to that of Yakushi already mentioned. In the Higashi Kondo of the Kofuku temple on either side of the carved Yakushi are two attendants in copper that date from the period under review; and to the same age belong the images of Amida-sanson in a small shrine in the Kondo of the Horyuji. Less valuable are the examples of this age to be found in Hyogo, Shiga and Shimane prefectures. Unlike the images of the Asuka period the images just alluded to have the style or hand of the Tō dynasty in China, showing all the changes that marked that art period. The statues of this later age show a modesty and refinement not found among the plump and primitive models of the previous period. It was an age when engraving on copper was very highly developed in Japan, after which time there came a decline, and in spite of various attempts no improvement was apparent.

During the later Nara period, prior to the transfer of the capital to Kyoto, there appeared an image known as the Roshana-butsu of the Todai temple, which is worthy of special mention. The head of this statue melted during a big fire and was restored in the Ashikaga period. The body of this statue is 55 feet high, the face alone being 15 feet; and the existence of such a work proves how advanced was the art of casting at that time. It is as great in art as it is in size. The statue is so situated that one cannot get a proper view of its magnificent outline and proportion. During repairs to the temple I once had the opportunity looking down at it from above, receiving a never-to-be-forgotten impression of its greatness. Everything about it, the lines, the robes, the lotus, all show great perfection of art. It is a representative work of the Tempei age.

Other remarkable works of art belonging to this age are the four Deva kings, the *Shitenno* of the Seidai temple in the western part of Nara. The piece was mixed with copper in the making and was deformed by fire in the Kamakura period, but there is still sufficient evidence to prove its worth as representing the art of the time.

The last mentioned two examples of the statuary of this age are very interesting as having been produced at a time when such works were not much in demand, most of the image-making of the time being taken up with plaster and wood work. Japan has few such statues left, although there are many still to be seen in China. In Japan such images were probably used for coinage in time of war.

As to bronze statues there is no proof of such work in China before the sixth dynasty; nor was it known in Japan during the same period. Statues cast from bronze were first known in Japan in the earlier portion of the Nara age, some examples of which may be seen in the Horyuji. The best examples are probably the two Deva kings of Nakagawa,

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though these have seen repairs in the Kamakura era. The parts above the breast, however, are undoubtedly original. Last year during further repairs the paint was removed from the faces, which is a great improvement. In the five-storied pagoda of the temple there are many cast images around the *shumisen* which are said to belong to an early period, though doubtless they have seen repairs. The main Buddha and his attendants in this temple are fine examples of casting belonging to this age. Some very interesting examples of casting representing the age under review have been brought from China in recent years, though they do not reveal the same delicacy of touch as the Japanese images.

The later Nara period has many finer examples of cast statues, compared with the products of earlier times. But while they show progress of art they show a decline in spirit. The Todai temple has many examples of such statuary. The image of the Mikadzukido and of Shu-Gongojin are very fine. On four sides of the Kaidan of the same temple are images of the *shitenno*, also splendid; these show the same hand and are probably from the same period, being very elegant and realistic. The Shin-yakushi temple has twelve *shinsho* arranged in semi-circle on the pedestal behind the main Buddha, which no doubt belong to the later Nara period, though they are inferior to the bronzes of the Todai temple. A seated figure of Doritsu Risshi in the Horiyuji is interesting as being the statue of a life-sized man and not a Buddhist image, which is very realistic and well suggests the personality of the great priest. The Oka temple of Yamato and the Koryu temple of Yamashiro have also images of this period. After the Nara age statues were not cast in bronze, plaster and wood proving more popular.

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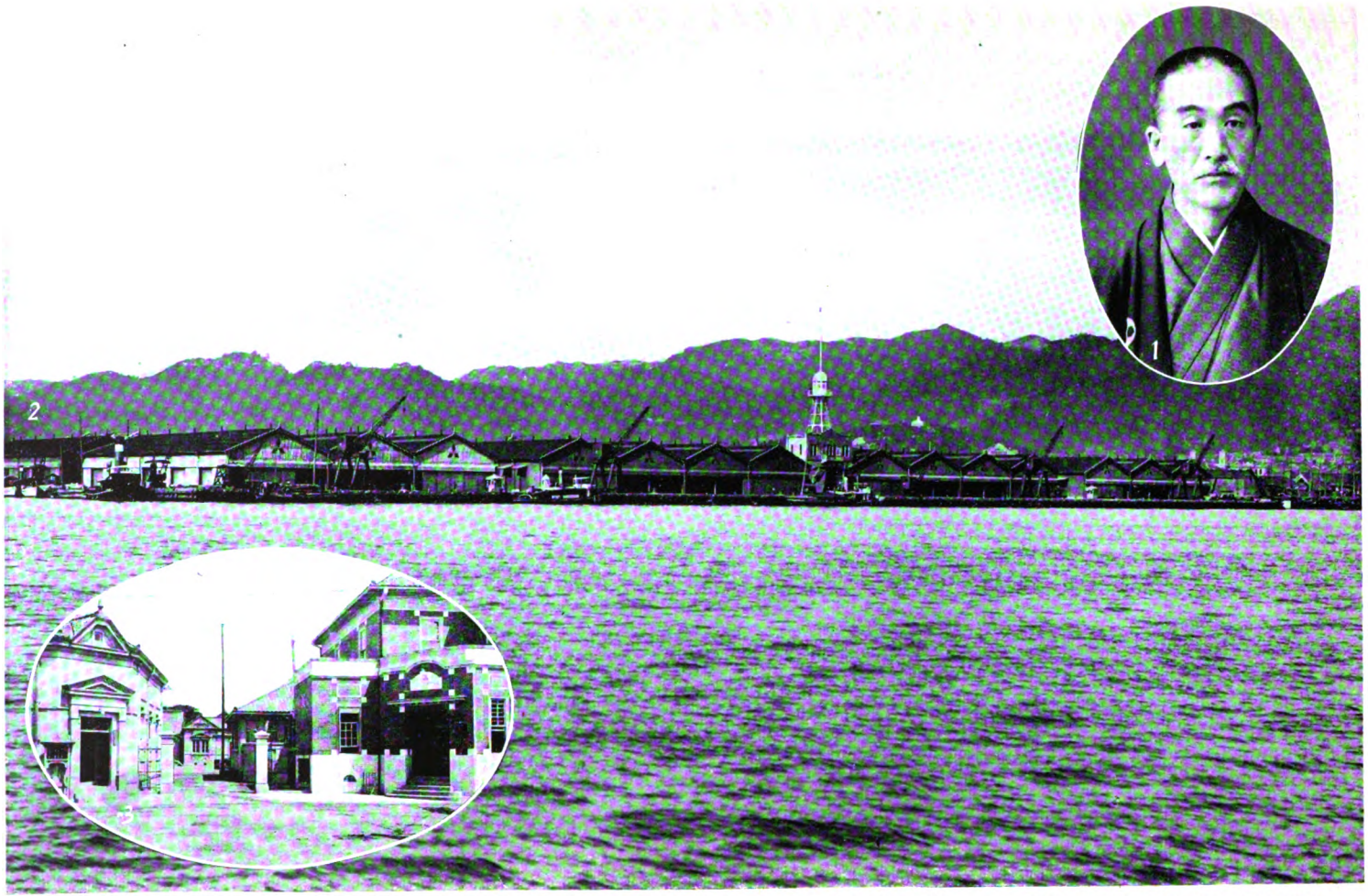

1. MR. T. TAKEICHI, MANAGING DIRECTOR OF THE TOKYO WAREHOUSING COMPANY 2. WATER FRONT OF THE COMPANY'S PROPERTY AT KOBE 3. MAIN GATEWAY TO THE HEAD OFFICE OF THE TOKYO WAREHOUSING COMPANY

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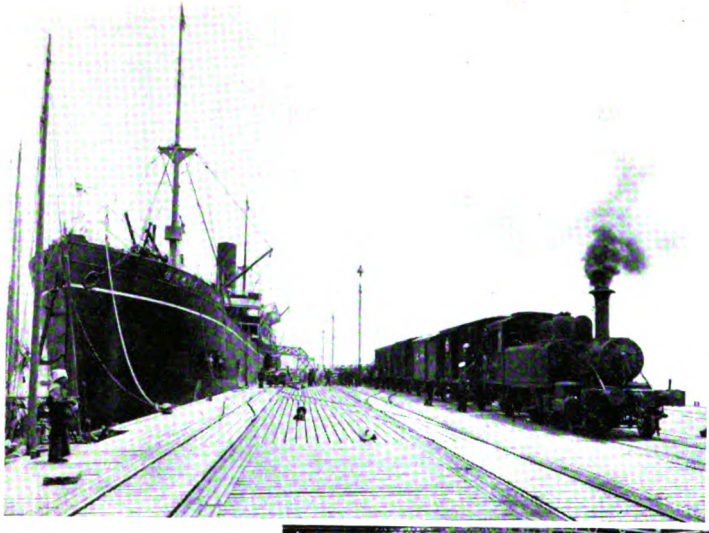

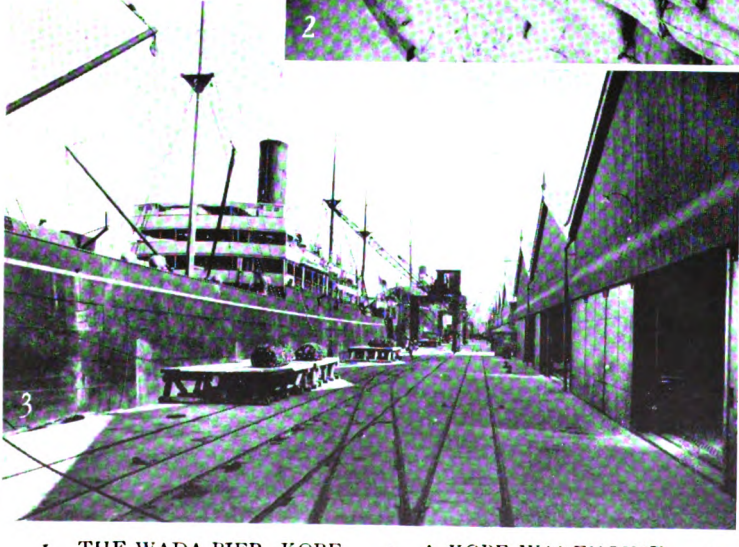

1. THE WADA PIER, KOBE 2. A KOBE WAREHOUSE 3. TAKAHAMA PIER

PROPERTY OF THE TOKYO WAREHOUSING COMPANY

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WAREHOUSING IN JAPAN

By T. TAKEICHI

THE increasing volume of business transactions on a large scale in Japan, necessitating the storage of commodities in great quantity so as to be ready to move them on short notice to adjust markets and meet demand and supply, has caused the rise of warehousing companies, the increase of which shows the rapid development of the nation's commerce and industry, as well as contributing to their improvement.

Even under the Tokugawa government there prevailed a system of *kurayashiki*, or warehousing; and from this the present system no doubt took its rise As the feudal lords collected their taxes in rice they had to have depôts for its storage; and many of them had grain warehouses at such market centers as Osaka, where their agents could sell to patrons. At the office a buyer, on payment of the cash, received a warehouse order entitling him to so much rice. The order, as time went on, became negotiable; and such paper was bought and sold, proving a great convenience in monetary transactions, not unlike the case of the modern warehouse warrant. But this *kuraazukari* was in no way a deposit receipt for goods; it was simply a form of sale. The warehouse was only the storage place of the daimyo's rice. To this old system, then, was grafted the modern western system of warehousing, and no doubt the knowledge of the old system facilitated the working of the new system.

The first warehousing company was organized by Baron Shibusawa in the early part of the Meiji period, the site of the building being at Fukagawa; and the company in addition did some banking business. This company had to dissolve for want of business; it had evidently been a little too previous. Later, warehousing companies were established at Osaka and Otsu, but they proved of very little use in the transactions of commerce. The Tokyo Warehousing Company, which came into being later, was more successful; and then soon appeared several successful companies, like the Sumitomo Company of Osaka, the Mitsui of Tokyo; and after this the warehousing companies began to prove themselves essential to facilitating trade.

At present there are about eighty leading warehousing companies in Japan; and if the smaller ones be included, there are at least five hundred. Of 368 important warehousing companies it may be said that they represent a capital of 18,000,000 *yen*. The total value of goods stored in warehouses of the seven principal companies at Tokyo, Yokohama, Shizuoka, Miye, Aichi, Kyoto, Kobe, Osaka, Moji, Nagasaki, Niigata, Aomori and Hakodate amounted to 265,000,000 *yen* in 1915, which is an enormous increase on former times. The Tokyo Warehousing Company is the only one

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covering all the transactions of such a company on a large scale, such as landing, shipping, and forwarding, facilitating direct connection with ships, railways and customs brokers. This company has a capital of 2,000,000 *yen*, and has branch offices at Yokohama, Osaka, Kobe and Moji. At Kobe the landing facilities of the company are excellent, having fifteen cranes and every other necessary accommodation for shippers. All the larger companies have bonded warehouses in the principal cities, under permission of the government.

The development of warehousing naturally develops with the development of commerce. Consequently the growth of the business in Japan was especially marked during the great commercial expansion that took place after the wars with China and Russia. It was a prosperity that did not last, however, and not long after these wars many warehousing companies suffered bankruptcy, or were swallowed up of larger ones. Through all ups and downs of trade they seem now to prosper, helped greatly by improved communications by sea and land. When the railway pier was first built at Kobe it was unavailable for ocean-going ships, and this retarded the business of warehousing; but with the establishment of the Kobe Pier Company a great improvement took place, as larger steamers could be accommodated. But there was still inadequate connection with railway service. Later the Tokyo Warehouseing Company built a great iron pier 600 feet long at Kobe, which much helped the business of warehousing. With the completion of the Yokohama harbour works, too, under the auspices of the Imperial Government, much impetus was given to warehousing. At Takahama, Kobe, the Tokyo Warehousing Company has recently built a quay 2,672 feet long, coastwise. The construction of Osaka harbor is also going ahead. There is yet much room for improvements in land and sea connection, if warehousing is to grow as it should.

The present war in Europe at first adversely affected the warehousing business in Japan, but recently there has been an improvement in business. In the summer of 1915 the Tokyo Warehousing Company had stores of ammunition, dyes and iron to the value of nearly 77,000,000 *yen*, held for a rise in prices. Other companies had similar experiences, with a rise in their shares. The following figures will show the rise and fall in warehouse business in Japan:

	Value of Goods stored.
1893 (Before war with China) ...	1,520,000 *yen*
1894 (War with China)	3,450,000 „
1903 (Before war with Russia) ...	12,700,000 „
1905 (War with Russia)...	22,600 000 „

Thus it will be seen that war gives warehousing a sudden impulse.

In Formosa a warehousing company is being established with the aid of the Taiwan bank and the colonial government; and in Dairen the South Manchurian Railway Company has its warehouses.

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A SIDELIGHT ON HIDEYOSHI

By Dr. Y. TANAKA

ONE can hardly imagine that so bold and intrepid a hero as Toyotomi Hideyoshi would be given to undue tenderness. Yet toward brothers and parents he was noted for his affection; and to those whom he regarded his friends, he was always true. In matter filial piety he was more than ordinarily careful and devoted. A fact widely known to the public is that when Hideyoshi commanded the Imperial forces, to Korea, he heard, in his headquarters at Nagoya, that his mother was ill in Kyoto, when he at once left Nagoya and hastened back to the capital to inquire after his mother's illness. The malady grew worse daily; but the great hero remained trying to have every remedy used that might restore his mother to health. He prayed daily to Buddha and all the gods for relief; he offered repeated invocations to the Fushimi Inari at Kyoto, writing them out with his own hand, asking that divine power be exercised to spare his mother's life yet three years more, in which case he would give 10,000 *koku* of rice to the shrine. Similar invocations he made before the Atago shrine. But his mother still showed no sign of recovery. He then repeated his petitions before the shrine, shortening the time to one year more of life for his mother; yet her illness only grew still worse. Seeing this, he changed his petitions to the shrines again, now asking but three days more life for his mother, for which he promised to contribute 10,000 *koku*. But neither religion nor medicine could do anything to save her, and she died; for her time had come. Then the great man

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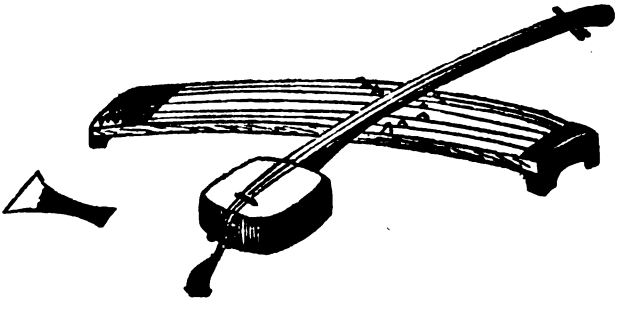
sank down in tears and sorrow. Afterwards he erected a temple on Koyasan in memory of his mother, and made large donations to it. On the third anniversary of her death Hideyoshi repaired to the shrine to worship, accompanied by the great daimyo of the country, and had masses said for the response of her departed spirit. It was in commemoration of this event that he had the hymn *Koyamodè* (worshipping at Koyasan) composed. While all these things are not very definitely recorded in history the written prayers of Hideyoshi can still be seen at the above shrines, from which his filial piety may readily be inferred. Nothing of the kind was to be eens among the contemporary heroes who faught with Hideyoshi. Indeed both ethically and morally Hideyoshi is not equalled by examples from any age, in addition to his eminence as a hero. To his elder sister he was also very affectionate, always looking after her with admirable kindness and care. After her death he erected a temple to her memory; and similarly honoured all his family relatives. Though as a hero Hideyoshi was often unequal, he yet was kind and dutiful in regard to his family and home.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japanese Mission to Russia

His Imperial Majesty, the Emperor of Japan has despatched His Imperial Highness, Prince Kanin, as envoy to the Court of Russia to return the visit of His Imperial Highness, Prince George Mikhailovitch, of Russia, who visited Japan last winter on an important mission from the Tzar. The significance of that visit, not clearly known at the time, is now a matter of knowledge to all the world; and the new Convention since concluded between Japan and Russia is the fruit. The visit of the Japanese Prince marks a new era in the friendly relations between Japan and Russia, as it is the first time a Prince of the Blood has been despatched on such a mission to Petrograd, and no doubt it will do much toward cementing the good-will already increasing between the two countries. A deputation of important Japanese citizens has been recently making a tour of Russia for purposes of inspection, and its members have met with a most cordial reception in all parts of the Tzar's dominions. There have been those who have scented menace to western interests in the new treaty between Japan and Russia; but Japan has assured the world that the present relations between herself and Russia in no way prejudice the interests of other nations in the Far East.

Anxiety over China

There has been no small degree of anxiety in Japan, as well as in western countries, over renewed disturbances in China. On account of an attack on the Japanese guard at Chengchiatung by Chinese troops, Japan has been obliged to make representations to Peking and request the concession of further privileges in order to ensure safety for her subjects in *Manchuria* and *Mongolia*. Of course so long as Chinese and Japanese troops are allowed to come into proximity such clashes are always possible and probable. But is there any reason why the two countries cannot keep their troops apart? And is there any reason why both nations cannot drive out the bandits that infest the troubled regions involved? There, no doubt, *is* a reason, and it should be cleared up at once.

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Japan and America

Judge Elbert H. Gary, president of the United States Steel Corporation, received a very cordial welcome during his recent visit to Japan. Among the various addresses delivered by him on occasions of festivity created by his visit those referring to relations between Japan and America appeared to excite most interest. In commenting on one of Judge Gary's addresses, wherein he delcared himself altogether opposed to a Japan-American war and that he could not conceive of such a war, which would be quite opposed to public opinion in America, the *Yorodzu* avers that while it is glad to hear the announcement and welcomes further discussion of better relations between the two peoples, it is inclined to speak out frankly and to declare its conviction that the Judge is too optimistic about the situation. When Judge Gary declares that there is no reason why the two nations should fight each other, he overlooks the facts of the situation. The Japanese in America are subjected to various anti-Japanese laws, while Americans are not only allowed to live in Japan but are welcomed royally; and yet the vast majority of the Japanese cannot go to America without passports and very few are allowed even to go in that way. Many Japanese proceeding to America are now returning owing to the cold reception they meet with there. Since the signing of the "Gentleman's Agreement" proposed by Mr. Roosevelt Japanese labourers cannot go the United States. In the four years, 1909 to 1913, the number of Japanese who returned from America was greater than the number who went there, by at least 6,664. So unnatural a condition is calculated to injure the friendship between the two nations. If Americans really desire friendship with Japan they should see that this obnoxious agreement is cancelled at once. The *Yorodzu* agrees with Judge Gary that the Americans are not a war-like people; but when they pass anti-Japanese measures and plan a great navy how can they blame Japan if she feels anxious and seeks to protect herself! If the Americans really desire to promote peace they should remove the causes of misunderstanding. The Gentleman's Agreement and the present rate of naval expansion are not calculated to promote the peace with Japan that Americans profess to cherish. While we agree with the *Yorodzu* that laws discriminating against Japanese nationals as against Europeans are not likely to promote peace between the two nations and should be removed at once, we fail to catch the point referring to the freedom with which Americans are received in Japan as compared with the manner in which Japanese are received in America. The labour class of no nation is welcomed, or even received, in Japan, whose regulations with regard to alien labour are even more severe than American laws. If a number

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of American labourers or Chinese labourers were to come to Japan to seek work, they would be rejected, just as much as Japanese labourers are rejected in the United States. Japanese, not of the labour class, have as free a welcome in the United States as Americans, not of the labour class, have in Japan. Relations cannot be bettered by ignoring the facts.

Possibility of War

In discussing Judge Gary's remarks in Japan as to the impossibility of war with America the Osaka *Mainichi* agrees in the necessity of maintaining peace between the two countries, but if the harmonization of east and west and the maintenance of justice and humanity cannot be promoted without war it may have to come. By enforcing discrimination against Japanese and promoting enormous naval expansion America is encouraging not peace but suspicion. There are many in America who believe war with Japan inevitable; and it is doubtful whether the consensus of public opinion is opposed to such a war. The present attitude of America toward Japanese immigration is an insult to the Japanese; and though the maintenance of peace under existing circumstances may be advisable from an American point of view, Japan will probably take a different view of the situation. It may be natural for some Americans to wish to keep Japan thus in a servile position indefinitely, but Japan is not content so to remain; nothing to her is more urgent and important than an abrogation of the paesent state of affairs. Even the Americans themselves waged their civil war rather than suffer intolerable conditions. It is no doubt better for the interests of business men like Judge Gary to prefer peace, but he cannot expect the Japanese to take a similar view so long as the present injustice remains. To talk of Japan and America working harmoniously together for the peace of the world and the common benefit of mankind while America is discriminating against Japanese subjects and showing positive aversion to them, is rather a curious attitude and smacks of empty compliment, concludes the *Mainichi*.

Defects of Education

One of the most persistent complaints in the Japanese press is in regard to defects in the national system of education. A recent article in the *Yomiuri* repeats some of the charges brought against the system, with extended comment. The editor thinks that with all the advantages offered to Japan by reason of the changes expected from the great war, she will be unable to seize them owing to the present imperfections of Japanese society, due for the most part to a wrong system of education, which simply imposes on the student long hours of cramming without giving any opportunity for real thought and application. The condition of modern Japanese society is very unsatisfactory,

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declares the *Yomiuri*, and the increasing accumulation of wealth brought about by war orders but adds to the difficulty, owing to ignorance of economy and thrift. The whole body politic is in a diseased state, says the paper, as may be seen from the class of reading matter preferred by the public and the prosperity of nostrums and all kinds of quack medicines. Japanese society is suffering from neurosis, due mainly to defects of education. The youth of the nation is physically and mentally deformed by what it has to submit to in schools. In one of the leading Middle Schools in Tokyo no less than eight students committed suicide last year, though some of them did not succeed in the attempt, the cause being overstudy. Many a student leaves school a mental as well as physical wreck, before education is half finished. The entire aim of modern education in Japan seems to be to cram for examinations and failure to pass examinations is the ruin of many. In reference to the caustic comments of the *Yomiuri* it may be remarked that foreign educators are similarly impressed by an examination of educational methods in this country, where there appears to be a persistent indifference to the more enlightened and liberal western methods of education as well as to foreign advice or assistance. Of course education is the most important of all the departments of Government service, and should claim the talent of the ablest scholars of the nation. Japan at present believes herself without the need of western assistance in such matters and employs no occidental experts in the training of her teachers in pedagogy. Pedagogy as a science seems to receive little or no attention, the ideas prevailing now being not unlike those obtaining in England in the days of Charles Dickens. The general method is to have Japanese students or teachers go abroad to observe foreign educational systems and then return to introduce reforms at home. But any expert educationist knows that the science of teaching connot be acquired in that way, which is like buying a piano without learning to play it. And a science which depends so much on aptness and talent as well as experience cannot be brought into a national system of education by despatching abroad men simply to have a look around. Experts of standing should be employed in all normal schools to teach teachers how to teach; and then the system should fit in with the methods adopted by such experts.

Japan's Expansion

In a very significant article in the *Toho Jiron*, a review devoted to upholding oriental as against occidental interests, the Hon. Y. Takekoshi, one of the foremost politicians and publicists of Japan, wants to know what the government is doing during this period of crisis to expand the national boundries: in other words, what Japan is going to get out of this war, to which she

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has lent her name. Mr. Takekoshi holds that this is the psychological moment for an extension of Japanese territory; and if the moment is not seized it will not again return. The policy of the Okuma cabinet he holds to be impotent and intolerable. Mr. Takekoshi does not believe in dismembering China; but he thinks Japan can expand in other ways. As the end of the long and bloody struggle in Europe approaches, Japan is bound to ask more insistently just what she expects to receive as the reward of her vast assistance in the war. For the aid of the Allies Japan had to mobilize more than 60,000 troops and a larger navy than she commanded in the war with Russia, which she had to despatch, not only as far as the Philippines, as in the war with Russia, but all over Pacific and South American waters to ensure the safety of Canada and Australia. In addition she has used up all the surplus of her treasury amounting to some 300,000,000 *yen*. The question then is how Japan is to be paid for all this outlay and trouble. She has Tsingtau, but there is talk of returning that to China; and she has a few bits of rock in the South Seas but can the Japanese people be satisfied with so paltry a reward as this? They are no more than what one might pick up on the street. The point is that if Japan does not look after her interests better than she is doing at present, she will get nothing. It is not enough to be called a dutiful, benevolent and philanthropic nation. Mr. Takekoshi believes the government should evince a larger ambition. No matter who wins in the war he thinks the Dutch East Indies are bound to pass under the control of more powerful nations than Holland, and that, therefore, Japan should forestall others and seek control of them. Now is the time to ask Holland for Java and Sumatra, just as America is asking Denmark for her islands in the Atlantic; and the fact that at present the Powers are busy cultivating Japan's friendship and good-will shows they will be ready to acquiesce. No better time than the present can be thought of for obtaining Java and Sumatra. This war has shown that the main safeguard of an island empire is control of food supply by supremacy on the sea; and without possession of the Dutch East Indies Japan could not hope to effect such control. Holland can do without these colonies better than Japan can. Even now Holland is unable to maintain the strict neutrality of these islands; and it was the same during the Russo-Japanese war. Mr. Takekoshi avers, unnecessarily perhaps, that he has spoken frankly; and that frankness should be the policy of modern diplomacy. It is futile to attempt to conceal national designs on territory by wordy euphemism and rhetoric. Once secure Java and Sumatra and immigration to America will be no longer necessary.

Yellow versus White

The sun is full caprice; it has its likes and dislikes, declares Mr. Unosuke Wakamiya in the *Chuo Koron*, and so it will finally decide the white man's fate as to occupation and exploitation of the tropics. On the yellow, the white and the black races the sun has different effects; the king of day decides where races shall and shall not live. If one race trespasses on another the sun will eventually come to the rescue. If is no use for races to defy the lord of light. The sun favours the yellow man most; it places him in the largest and richest part of the world, and very probably he is the original representative of mankind, the first man.

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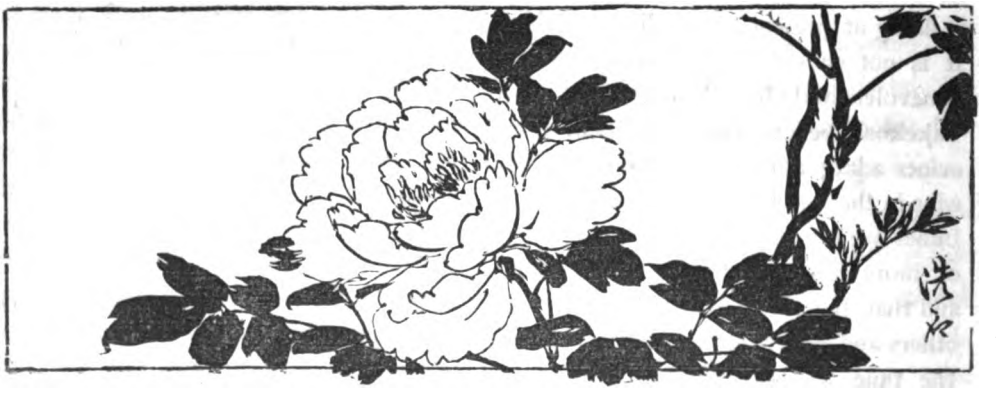
The three races mentioned occupy different portions of the globe. Of late, however, trespassing has begun. The white man has started to defy the sun; but he has neither the right nor the power to domineer over the yellow man; he can never succeed in planting himself permanently in Asia, which is the rightful home of the yellow man. He is likewise excluded from the home of the black man, by the same insistent sun. The white man is now at the zenith of his power and glory and has assumed the dictatorship of mankind. But he has failed in his attempted conquest of the tropics, the climate of which proves fatal to him and his offspring. His advanture has turned out morally and physically disastrous to him. He cannot endure the races of the East nor the sun that created them. Yet, strange to say, though nature bans the white man from the tropics, she has made him dependent on tropical products. His tea, coffee, cocoa, dyes and fruits; his cotton and tobacco; his rubber and numerous other necessaries of civilization, all come from the tropics. But the sun decides that he shall obtain them through the yellow man and not come to take them himself. He must be satisfied to purchase what he needs from Asia and not try to take the country as well. It is indeed wonderful to what pains nature has gone to exclude the white man from Asia. The natives of tropical countries have a normal temperature lower than that of the European at home, so that a white man arriving in the tropics inevitably suffers from a rise of bodily temperature and becomes liable to tropical diseases of all kinds. Thus the native can easily live where the white man will die. To be completely acclimated the white man has to perform the miracle of lowering his natural temperature in the tropics; but this takes several generations, after which the tropics have conquered him and he is no longer a white man. In this matter the yellow man has no difficulty at all, for the sun has made him for life in hot climates: the tropics are his home. The Japanese is a yellow man; he has the warm blood of the south; his temperature is normally below that of the European; and the cry of "Southward Ho!" is most natural to him. Japan, and not Europe or America, is to be supreme in Asia.



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H. I. H. PRINCE KAN-IN AND THOSE WHO SAW HIM OFF AT TOKYO STATION WHEN LEAVING FOR RUSSIA

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THE NOGI SHRINE

BARON SHIBUSAWA WELCOMES JUDGE ELBERT H. GARY TO JAPAN

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RIGHT HON. S. TAKATA,
NEW MINISTER OF EDUCATION

RIGHT NON. K. MINOURA,
NEW MINISTER OF COMMUNICATIONS

ADMIRAL KATO,
NEW MINISTER OF THE NAVY

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REPRESENTATIVES OF JAPAN'S NEW POSSESSIONS IN THE SOUTH SEAS VISIT NIKKO

JAPANESE WRESTLERS VISIT AMERICA: UMEGATANI IN THE CENTER

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